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# UNITY

## The Twentieth Century Message

by Blanche Marie Peters

## What Is Consciousness?

by Frances W. Foulks

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# HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

## *Healing*

By Thy light and life I am strengthened and healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

## *Prosperity*

"Every good and every perfect gift" cometh from above, from the Father of light, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

*(For an explanation of these thoughts turn to page 68)*

# UNITY

*DEVOTED TO CHRISTIAN HEALING*

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# *The Twentieth Century Message*

THE MESSAGE OF TODAY REVEALS TO US THAT WE ARE SPIRITUAL BEINGS AND THAT GOD IS OUR LIFE, STRENGTH, WISDOM, POWER, AND SUPPLY AND THAT WE MAY DRAW UPON HIM FOR AS MUCH OF THESE AS WE CAN USE.

*BY BLANCHE MARIE PETERS*

BECAUSE many beginners come to the study of Truth as a last resort, when all other methods have failed, they are almost dazed by the possibilities that the application of Truth principles to the problems of their everyday life can accomplish for them. They hardly dare hope that they can be transformed from "victims of fate" to masters of every situation that confronts them. They feel it is almost unbelievable that their ailing body can be changed to a strong and vigorous organism, their apprehensive mind to a tranquil though alert one, their sorrows to joy, their repressions to unhampered expression, and their cramped purses to horns of plenty. Yet this is what Unity teaches, and these truths can be demonstrated by any one who is willing earnestly and sincerely to put them into practice. This is the exalted message of the twentieth century.

When students first catch a glimpse of the glorious vision they begin asking many questions: "What is the Truth message?" "How does it differ from what we have been taught?" "How may I apply it to get results?" I usually reply something like this:

The twentieth-century message to mankind is not

a new one but new light upon an old one. It is based mainly upon Jesus Christ's teachings as given in the New Testament, the same scriptural texts that we studied in Sunday school. The difference lies in the way we accept them. Instead of viewing them as containing beautiful ideals that have not much meaning for us in the way of helping us with our everyday affairs we now know them to be full of practical working principles that we can apply to the problems of our life by way of perfect solution.

In thinking of the Scriptures in the old way most of our joy seems to have been in repeating them and reading them in order to admire the ideals that they expressed, to enjoy the historical accounts of the Old Testament characters, to hear again the miracles of Jesus when He was upon earth. We seemed to feel a sadness like that of one who reads the memoirs and lovingly handles the possessions of a dear friend that is lost from sight and that he does not expect to see again until "the last trump" is called.

On the contrary, we who are teaching the enlightened message do not believe that the Master wanted us to think of Him as one whose life has no immediate bearing upon our present conditions. We do not believe that He expected us to follow Him from afar off as one long gone from the earth, or He would not have said, as recorded in John 14:18-23:

> I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas . . . saith unto him, Lord, what is come to pass that thou wilt

manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

Many people have entirely lost sight of the fact that the stories in the Bible are meant to give leads for us to follow, to give formulas that we are to use to produce the same successful results that Christ Jesus produced. When He said, "He that believeth on me, the works that I do shall ye do also," He did not refer only to His disciples of that time but to all His followers who learn and practice the principles back of His teachings in any time or place. Not only that, but the Bible must be spiritually interpreted to be rightly understood. In the old understanding of the Scriptures people feel themselves to be miserable sinners who hardly dare approach the throne of God to ask a favor of Him. They know that they have broken many of His commandments, and the weight of that guilty knowledge prevents them from getting much comfort out of prayer, because they are never quite sure that they are forgiven for past mistakes.

They believe that God sends us sickness, disaster, suffering, troubles of many kinds that we must endure with as much fortitude and as little complaint as possible; that it is His will that we pay the penalty for our so-called sins. They look upon the cross as a burden to bear rather than as a symbol of Christ's victory over the world.

From the old theological viewpoint, if the individual's pleading prayer is answered it is a matter for surprise. Many times the answer goes unnoticed because it is not expected. Under the new teaching we learn how to pray aright for definite results.

A friend whom I was visiting recently was very much perturbed over a brush fire that had got out of control on vacant property near her home. I said: "Now is the time to pray. 'Perfect love casteth out fear.' " She replied, "I have prayed." However not for a moment did she turn from the unreality of the fire to the reality of the peace and security of God; but she kept saying, "Won't it be dreadful if those houses catch fire."

It made me realize how few persons know the true meaning and purpose of prayer and how little real comfort they get out of it. They fail to realize that it is the thoughts of the one who prays that must be changed by prayer to accord with the mind of God, which is always perfection and which cannot be changed. Nor do they take into account the fact that prayer can be used to control a situation. They forget that the Master said, "Ask whatsoever ye will, and it shall be done unto you"? According to divine law, it is not what we ask for but what we expect that we receive. This is where faith comes in. Without faith we have no reason to expect anything other than the appearance indicates.

In consequence of the great handicap, under the old interpretation of the Bible, of a wrong conception of man's relation to God the individual either became bitter toward God and what he considered His injustice or he struggled along as best he could, waiting for the release that would surely come and hoping that he would have enough credits to admit him into heaven, where he would be given a harp and white robes and dwell for eternity in rest, peace, and enjoyment. This hope was by no means unmixed with the fear that he might not make the grade, and so there was the possibility of being cast into the eternal fires of Hades.

The new message is quite different. It tells us that God is omnipresent Spirit—"Closer is He than breathing, and nearer than hands and feet"; that we are also Spirit because we are His offspring, made in His image and likeness. It informs us that Jesus Christ's teachings are based upon scientific principles that are just as workable as the laws of mathematics. We know now that we can apply the laws of life by using the correct system of mental direction and we can be just as sure of the results as we are of the answer to our problem in mathematics.

The new teaching informs us that we may at any time decide in our own mind to turn over a new leaf and begin again if our past record is not to our liking. We may wash the slate clean by forgiving ourselves for our shortcomings as well as forgiving others for theirs. When we do this with determination to better our past performance we may be sure that God has forgiven us, that each dawning will bring us fresh opportunities to build our life anew, and that we should never become discouraged even if we have failed many times.

The Truth message instructs us that God is a compassionate Father who delights to give good gifts to His children. We know ourselves in our true estate to be sons of the most high God and joint heirs with Christ. We learn that we need not fear Him nor beseech Him for the necessities of life. What we do need to do is to wake up and appropriate these God-given benefits with thankful hearts. We rejoice in our daily new opportunities and go forward to a life of robust health, jubilant spirits, and thriving affairs.

The message of today reveals to us that we are spiritual beings and that God is our life, strength, wisdom, power, and supply and that we may draw upon

Him for as much of these as we can use. It is especially a message of love. We find that all the loving impulse we feel toward others is God trying to express Himself through us, which makes us feel very close to Him. We walk softly because we are on sacred ground. We cease to criticize and condemn others for what we believe to be their "evil ways," and we look for the good that is in all persons and so help them to express the good toward us. We know ourselves to be part of each other, "one in God" through the spiritual side of us, and so we find it impossible to hate and revile another person without hurting ourselves.

We learn the necessity for cleansing our mind of all outworn superstitions, destructive thought habits, and false beliefs, and how to control our thoughts. We change negative and destructive thoughts to constructive ones in conformity with the mind of God, which we are emulating, by using statements of Truth in the form of affirmations to impress our mind and make a firm foundation for faith to stand upon. We purpose to keep on with our efforts for self-improvement until we have put off the "old" man—the sense mind—with his erroneous thinking, his fears, passions, and egotism, so that we may raise our consciousness with the help of God to the Christ consciousness of love for all men and all created things.

From the first however, when we begin to apply Truth to our problems, we get results commensurate with our faith and our efforts. Instead of believing in a future day of judgment we know that every day is a time of reckoning and that what we sow we invariably reap. Therefore we are careful to sow only good seed. In realizing that "thoughts are things" we are very careful of our thoughts, words, emotions, and

moods. We put the matter of our condition and situation in life squarely up to ourselves and do not try to excuse ourselves by placing the responsibility for what happens to us upon any outside agency or persons. Also we become aware of the fact that when we are fully obedient to Spirit we are exempt forever from the law of condemnation. We have the word of Paul for this, "If ye are led by the Spirit, ye are not under the law."

We know that if we get our mind working constructively, using the principles as laid down by our great exemplar, Jesus Christ, we need not worry about wars, governments, politics, business depressions, or other external conditions, for we are assured by the promise "It shall not come nigh thee." Consequently we have faith that we will be protected, guided, and supplied with all we need by our loving Father-Mother God, who is the source of all our good fortune.

Recently, after I had explained some of the delights of the Spirit obtained by applying Truth principles, a woman of my acquaintance remarked to me: "Even if I could become exempt from all the dreadful conditions in the world by following Truth, what about all my friends who are suffering in various ways? Wouldn't I be selfish not to worry about them and their troubles?"

"Not if you realize that worry is a destructive mental force and that by your anxious thought for your friends you are adding extra weight to their already heavy load of care," I replied. The way to help your friends and loved ones is to keep a calm, confident expectation that God will help them out of their troubles. Then you would not only be helping them but you would be co-operating with God as well. If when you pray for others you do not acquire a new sense of their

peace and security, your prayer does not fulfill its purpose. True prayer is really an exchange. We give up our sense of error—our difficulties, discomfort, and insufficiency—for a mental condition of renewed hope, a sense of alleviation, comfort, sufficiency, and peace, and thus make ourselves receptive to divine inspiration.

Naturally in order to have contentment we must find our place of service in the world. This does not mean that we must be slaves to others. It means that we find the mission we came to earth to perform, the doing of which will give us joy and satisfaction. How may we obtain this precious knowledge? By asking the Spirit of truth within to unfold to us the true pattern of our life, the design of which is concealed in each soul.

Life then becomes a thing of beauty; we sing glad praises and rejoice: no more sorrowing, no more worrying, no more envying what others have, no more scheming to get there before the other fellow, no more fears; just calm, confident trust. Our life becomes transformed by our changed viewpoint, and every day becomes a glorious adventure. Too good to be true? No, because we have the word of Jesus that the "kingdom of God is within you." The kingdom of heaven is here, not in some future state of existence. We look for and expect our health, happiness, and prosperity here and now.

Not only do we learn about God as absolute law, ever present, all-powerful, all-knowing, but we learn the personal side of God, the great Father-Mother Spirit who is vitally interested in His children and in every aspect of His children's lives. We practice His loving presence to obtain comfort, guidance, and supply instead of looking to other people and conditions in the outer for them. We realize that it is God's Spirit, the Spirit of truth, that functions in our mind as a lov-

ing parent would, and that He speaks and reveals to us, reproves, leads, comforts us, distributes to us, and so forth according to the testimonies of various inspired writers of the Bible, all of which implies distinct personal existence and supervision of His creations.

Through Truth we become cognizant of the fact that through the power of God in us we can calm our mind and control any situation that concerns us, near or far. For the calm mind is the one that is stayed on God, while the worried, upset, confused mind is disconnected temporarily from the source of God power. By these principles we acquire divine mastery and become allied with the Spirit of courage, faith, love, wisdom, humility, understanding, strength, and life.

We know that the healing power springs forth speedily at the time of necessity, when we invoke and claim it by affirming it to be a present reality. But more than this, we learn to live so that we avoid much of the sickness, trouble, accidents, and the like that distress the world. By quietly listening to the "still small voice" in regular periods of silence when we still our own thought we develop faculties higher than the five senses, faculties through which the Holy Spirit warns us of impending dangers, points out to us opportunities for our benefit, and in all ways watches over us.

We need take no one's word for these facts but may prove these principles for ourselves as we would an example in arithmetic. We must take hold of them by faith and put them into practice. As we prove them our faith is strengthened more and more so that after a while we know that we have the secret of the ages, which is "concealed from the wise and revealed unto babes," and that the golden key of love unlocks all the doors to the treasures of life.

# *What Is Consciousness?*

I AM THE DOOR; BY ME, IF ANY MAN ENTER IN, HE SHALL BE SAVED AND SHALL GO IN AND OUT AND FIND PASTURE.

*BY FRANCES W. FOULKS*

WE TALK much of consciousness in our study of Truth, yet if we stop to define it we find we are a trifle at sea as to its real meaning, its possibilities, its limitations. A person's consciousness is built by his thoughts and acts; it holds all of which he has a working knowledge, all that he has made his own through experience. Its possibilities surpass the present comprehension of man; its only limitation is that which man himself places on it. Notice how the little child's knowledge of arithmetic expands day after day as he studies at school. His consciousness of mathematics at any time consists of all that he can use—no more. He may have turned over other pages in his eagerness for knowledge and learned some advanced rules, even as we have glimpsed higher Truths and repeated affirmation after affirmation that was mere words. But in either case these rules or affirmations did not become a part of the consciousness before they were proved, worked out. So it is with any science, any art. So it is with the Christ consciousness that we so desire to make our own but that cannot become ours before we have incorporated in our mind and our life the Christ characteristics. Oh, yes, we have an intellectual knowledge of principles, but a working knowledge is needed to establish them in consciousness that only comes through our truly living them.

A clearer understanding of the meaning of consciousness may come from this illustration. A Truth student was explaining to a university student some of the things that her consciousness held. To one of her statements he replied, "I do not believe that." She said: "You are a Greek scholar. Repeat a sentence of Greek to me." He did so. She said, "What does that mean," and he told her. She replied, "I do not believe that." He quickly caught the point. Through study and use each of them had built a consciousness of that of which they were speaking that was not included in the consciousness of the other. Here is another illustration. A student of Troward's was reading one of his lectures to her husband, a learned man but not a student of Truth. After listening for a time he remarked, "I know the meaning of every word that that man uses, but there is not a bit of sense in what he is saying." This was true of the learned man, for the subject had neither been studied nor proved by him, and so it was not in his consciousness.

Man has within him a great capacity for knowing. It is his likeness to Omniscience given to him in the beginning. There is no limit to man's consciousness when he asks, seeks, knocks at the door of Omniscience, except God-Mind, which is unlimited. But one man has truly entered here. Jesus of Nazareth built a consciousness from which He could say: "I and the Father are one," "I speak not from myself: but the Father abiding in me doeth his works," "All things whatsoever the Father hath are mine." Through this realization of Omnipresence, Jesus could say to the waves and winds, "Peace, be still," and they obeyed His will. He could say to the sick, "Take up thy bed, and walk"; to the blind, "Receive thy sight"; to the dumb tongue and

deaf ears, "Be opened"; to the dead, "Come forth," and it was so. This is the consciousness that we are seeking when we say, "I will arise and go to my Father." As we journey homeward we travel the same path that we trod coming out, but the Way-Shower is with us lightening the load, showing us how to redeem and reclaim, how to build the Christ consciousness. He ever holds up the perfect pattern, and we need only look away from error to this to become like it.

The consciousness of each of us, as it is today, contains much of good and not-good, of weal and woe, of health and sickness, of peace and strife, of riches and poverty. We have used our likeness to God omnipotence, our power and dominion, to establish these errors in our consciousness. We can use the same gift to erase the dual consciousness of good and evil and establish the good only. We have experienced many states of consciousness since we came out from the Father seeking knowledge through experience. The soul is the storehouse of these various conscious states which have been ours in the long journey. There are many things in the soul that seem to have passed out of our present knowledge, but the deduction derived from the experience remains and is enough a part of our present consciousness to influence our manner of living. Sometime, somewhere, we have learned that stealing, killing, lying, immorality, and other vices are not good, and this knowledge keeps us from re-enacting them. Some are just learning this lesson. Some are learning other lessons: tolerance, patience, love, faith. Others are learning to live the impersonal selfless life. All contribute to the consciousness of the earth plane today. Beyond this is the cosmic consciousness ever seeking to wipe out error and lead us into higher ways. Without universal

love man would long ago have destroyed himself and his world.

When we start on the work of building a Christ consciousness all the undesirable states of consciousness that lie in the soul are to be redeemed. This may seem appalling, but it need not be. It is only a matter of building in enough good to dissolve the error, as the sunshine dissolves the dampness, the shadow. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" is the promise to all who accept the atonement of the Master. Let us think of the soul as a great room with tier after tier of shelves around its walls, and row after row of books on these shelves, some good, some bad, some indifferent, each recording some experience that has been ours, some thought or word or deed. If we look among them long enough we shall find one little volume that has been there from the beginning, that is the same in every soul library. Perhaps we shall find it on a high shelf, in a dark corner, covered with dust, with leaves uncut. In it we shall find the remembrance we have of the glory that was ours with the Father before the world was, the remembrance of our likeness to the Father, our sonship, our power and dominion, our birthright to all good. We shall find in it that we are sons and heirs of the Most High. The more we use this little book the easier it is for us to clear our shelves of the undesirable ones and replace them with lovelier ones, until soon we have a room filled with holy experiences, that our higher self dwells in, that we delight to walk through. We are living in a cleansed consciousness, and the former things come not into mind any more, neither do they obtain expression on the outer plane.

# *The Ninety-First Psalm*

BY MARJORIE H. STAGEMAN

HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.

THE SECRET place of the most High is the kingdom of God within me, the high consciousness in which I recognize my absolute oneness with my heavenly Father, the one Divine Mind, eternal life, divine love, infinite principle. Dwelling in the consciousness of God, good, I know myself as spiritual, complete, unfettered, free, poised, assured, happy, harmonious, loving, intelligent, and I know I am supplied by the Father "according to his riches." Dwelling in the consciousness of the reality of good, thinking rightly or spiritually, I consciously abide where in reality I always abide: in the presence of God, under the influence and protection of His law. Abiding in the consciousness of infinite Mind, I am safe from every fear, out of reach of the suggestions of false sense. I am hidden and protected from disease, sorrow, lack, loss, failure, discord, strife—all negative experiences. "Thou wilt keep *him* in perfect peace, *whose* mind [thought or imagination] *is* stayed *on thee.*"

I WILL SAY OF JEHOVAH, HE IS MY REFUGE AND MY FORTRESS; MY GOD, IN WHOM I TRUST.

I will affirm my inseparability from my creator, omnipresent and omnipotent Divine Mind. I will affirm the truth that in God-Mind I live and move and have

my being. In the Father-Mind which is my life, my intelligence, my substance, which is all, and to which all things are possible, I will trust. I will place my confidence wholly in divine principle.

FOR HE WILL DELIVER THEE FROM THE SNARE OF THE FOWLER, AND FROM THE DEADLY PESTILENCE.

Declaring the truth about God and myself, steadfastly trusting God, Divine Mind, love, I am obeying His law, the only real law. Necessarily God delivers me through His law from the influence of the "devil," "murderer," "liar," the so-called "mind of the flesh" that, as Paul told the Romans, "is enmity against God" and that has entrapped me by its false beliefs. Setting me free from the ignorant and destructive beliefs of this false mind by revealing that the carnal mind is unreal and without presence and power, God, Divine Mind, delivers me from the bad effects of wrong thinking, from what is termed the ills of the flesh. For when erroneous beliefs are destroyed, their seeming manifestations, having nothing to sustain them, vanish.

HE WILL COVER THEE WITH HIS PINIONS, AND UNDER HIS WINGS SHALT THOU TAKE REFUGE: HIS TRUTH IS A SHIELD AND A BUCKLER.

He, the Father, imbues my thought with the consciousness of His ever-presence, of the ever-presence of Divine Mind, guiding and governing me aright; of love, supporting, supplying, and protecting me, its own. Realizing that I am under the government of the Creator, Divine Mind, love, under the protection of the power of God, the perfect Father who forever cares for His children with infinite tenderness, I trust and am not afraid. For I know that I am safe and secure, impregnable

against the claims of the so-called sense mind. The Truth that Divine Mind imparts to me is my armor, the only defense I need against enslaving beliefs, erroneous thoughts, the illusions of false sense. The Truth I know about God and man in His likeness gives the lie to evil and unreality and brings all good into my experience. The Truth I know is the Truth that makes free.

THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT, NOR FOR THE ARROW THAT FLIETH BY DAY.

Holding to the Truth, realizing the eternal fact that good alone is real, is present, has power, I am not afraid of the terrible claims and frightful pictures made by false sense, which seems bent on destroying my trust in good. No, I am not afraid of false beliefs and appearances, for my consciousness is no longer in darkness (ignorance) but is illumined by the light of Truth, which reveals the nothingness of error. Nor am I afraid of the aggressive suggestions of the Adversary heard on all sides, the suggestions of fear, doubt, worry, moral cowardice, envy, hate, resentment, greed, lack, failure, criticism, slander, condemnation, and so forth. None of these negative suggestions can harm me, for they cannot enter my consciousness, filled as it is with Truth.

FOR THE PESTILENCE THAT WALKETH IN DARKNESS, NOR FOR THE DESTRUCTION THAT WASTETH AT NOONDAY.

I do not fear disease, death, unemployment, poverty, or any of the myriad phases of ignorant mortal belief, knowing, as I do, that they are impostures and that right where they seem to have place and power God, the only presence and power, reigns. Neither do I fear the experiences through which I seem to pass as I advance in the light of Truth—which "shineth

more and more unto the perfect day"—the trials so called that uncover the hidden subtleties that must be annihilated. I bless these experiences, seeing that each condition or circumstance is an opportunity for achievement, an opportunity for greater progress and growth. I am not afraid, knowing that these things cannot injure or destroy me; for always "underneath are the everlasting arms."

A THOUSAND SHALL FALL AT THY SIDE, AND TEN THOUSAND AT THY RIGHT HAND; BUT IT SHALL NOT COME NIGH THEE.

A thousand may seemingly fail to understand the Truth, to master temptations and false beliefs, and ten thousand deemed to be firmly grounded in Truth may fall back into error, apparently unable to maintain their understanding of God and realize their sonship to Him, but, to use Paul's words, "none of these things move me." For I know that they do not disprove the works of Truth, or prevent the unfoldment of Truth, or make it impossible for me to gain the benefits and results of my individual understanding of Truth, that is, to demonstrate the Truth. Therefore obeying the Master's command "Follow me," I rise above the arguments and dissensions of false sense and so am protected from evil experiences.

ONLY WITH THINE EYES SHALT THOU BEHOLD, AND SEE THE REWARD OF THE WICKED.

Only through spiritual sense do I discern the immutable law that responds to all thought and perceive that they who entertain ungodly thoughts, who live in disobedience to divine law, must suffer; must inevitably reap what they have sown.

FOR THOU, O JEHOVAH, ART MY REFUGE! THOU HAST MADE THE MOST HIGH THY HABITATION; THERE SHALL NO EVIL BEFALL THEE, NEITHER SHALL ANY PLAGUE COME NIGH THY TENT.

God, in whom there is no darkness, confusion, discouragement, fear, blight, loss, failure, pain, sorrow, sin, disease, or death, is my divine shelter. Since He is omnipresent, I (His spiritual idea) am never outside my divine shelter, God. Awakened to this fact, I have consciously made God-Mind my habitation; and because I have, because I am consciously dwelling in God, constantly acknowledging God's allness, obeying God's law, I am immune from all false beliefs. Therefore nothing unlike good can happen to me. Because my mental dwelling place or home is forever exempt from negative pictures, material so-called conceptions, nothing of a seemingly afflictive nature can touch my body, which is identified with soul, with my real self, nor can any so-called pest or any catastrophe come near my place of abode in the manifest world.

FOR HE WILL GIVE HIS ANGELS CHARGE OVER THEE, TO KEEP THEE IN ALL THY WAYS.

Only true and perfect thoughts, Divine Mind's unceasing impartations, come to my consciousness when I constantly acknowledge God's allness, the infinite presence of good. These angels help me to express such qualities as love, kindness, courtesy, appreciation, unselfishness, patience, understanding, honesty, sincerity, trustfulness, mercy, compassion, charity, purity, fearlessness, and so enable me to meet every situation with equanimity and poise, to demonstrate my God-given dominion. They inspire me to "go up higher," illumine my way, guide

and protect me in my business, social, domestic, and personal life.

THEY SHALL BEAR THEE UP IN THEIR HANDS, LEST THOU DASH THY FOOT AGAINST A STONE.

These emanations from Divine Mind support me at all times, giving me the power and strength to maintain unswervingly my allegiance to divine principle. Upheld by these spiritual impartations, I do not apprehend as actual the obstructing stones my eyes see in my path. I am not fooled by the negative appearance and deceptive conditions in the apparent world.

THOU SHALT TREAD UPON THE LION AND ADDER: THE YOUNG LION AND THE SERPENT SHALT THOU TRAMPLE UNDER FOOT.

Understanding that Divine Mind or Spirit is the only creator and that its creations are good, are spiritual and eternal, I tread upon the lion—the belief that man is material—and the adder—evil. I deny that man is material and that evil has place, power, or reality. Knowing that man is a spiritual being, Divine Mind's infinite manifestation, I trample under foot the young lion—the offspring of the belief that man is material—the belief that man is subject to sin, sickness, and death, and the dragon or serpent, the false sense, or so-called mortal mind. In other words, I maintain that man is not subject to the lies of sin, sickness, and death but is subject to Truth and Truth alone, and that he has no mind other than the mind of God.

BECAUSE HE HATH SET HIS LOVE UPON ME, THEREFORE WILL I DELIVER HIM: I WILL SET HIM ON HIGH, BECAUSE HE HATH KNOWN MY NAME.

Because I have put into practice the first commandment, "Thou shalt have no other gods before me," because I obey and adore the one and only God, I am liberated through the operation of divine law from the old mental bondage of ignorance and its sequence, outward bondage. I am lifted to the spiritual altitude in consciousness where I know man as God knows him and realize my God-given freedom, my inexhaustible supply; where I discern eternal facts and perceive the world of reality because I understand the Father and know the nature of God, whose nature is good.

HE SHALL CALL UPON ME, AND I WILL ANSWER HIM; I WILL BE WITH HIM IN TROUBLE: I WILL DELIVER HIM, AND HONOR HIM.

I take my problems to God, pray aright, scientifically, and He gives me the wisdom and power to solve them; He supplies me with constructive ideas that when applied effectively obliterate every false belief or concept. God, divine love, being ever present, is always with me when the night of error seems to close around me and shut me off from all good. Ever pouring forth His true spiritual ideas, He protects me and guides me safely through every so-called human experience and reveals to me that, as the Master said, "it is your Father's good pleasure to give you the kingdom."

WITH LONG LIFE WILL I SATISFY HIM, AND SHOW HIM MY SALVATION.

He satisfies me with the knowledge that life is not mortal but immortal, without beginning and end; that He Himself is my life. He shows me His salvation by revealing that I am eternally preserved, saved, from all false beliefs by virtue of the fact that I coexist with God, with divine principle.

# *Unity's Golden Half Century*
# *1889-1939*

FIFTY YEARS ago this April Unity took the step that has made it known the world over. It started serving people by publishing a magazine that set forth the ideas of a small but consecrated group. This magazine, first called *Modern Thought,* was afterward known as UNITY.

All these years the aim of the Unity movement has remained the same: to show people that religion is a vital, living thing that should be used to bring peace, health, happiness, and supply into their everyday life. From a small beginning the Unity work has grown until it now guides hundreds of thousands through its publications, and ministers to them through Silent Unity, its healing department.

From the first Unity has depended on God for its support. The services of Silent Unity are freely given, Silent-70 distributes literature free of charge, and it is only due to postal requirements that a price has been put on each periodical, a price that has been kept at a nominal figure. As we have given so we have been blessed. Love offerings from

our friends have always met our needs as they arose. New department after new department has been added to take care of the work, and every available space has been utilized to care for the ever-increasing number of Unity workers.

Near the close of our fiftieth year of service we pause to thank the Father for His guidance in this work and to rededicate ourselves to the principles of Jesus Christ, our one desire being to reach and bless more and more people. Each of the Unity editors has set himself the goal of making his magazine more helpful, more practical.

During this anniversary year we are asking the Father to open the way for us to have larger quarters. The work has grown to such an extent that neither the administration building nor the Unity chapel are any longer adequate for our needs. It is our aim to build a new Unity Temple on the lot already purchased and to erect a new office building at Unity Farm. To this end we are working and praying. Will you make this your goal also and pray with us that these needs may be met?

Please put a special blessing on the Unity work and help us to make 1939 the most outstanding year in Unity's long career of service.

# *Speaking Constructively*

BY GAILE C. McELHINEY

"FOR where two or three are gathered together in my name, there am I in the midst of them." When two or three of you are gathered together what do you talk about? Do you voice a constructive thought for the welfare of the nations and the peace of the world, or do you bemoan the "recession" and lament over world conditions. Do you know that you are responsible for these conditions, that mankind is responsible for the passion, hate, fear, and destruction in the world?

The individual has to learn self-control as regards his feelings before he can accomplish any constructive growth. Tornadoes, earthquakes, floods, great cataclysms are evidences of the destructive state of man's feelings. The feeling of the race must be improved or man will become the prey of self-generated destruction.

Each of us is responsible, and we cannot escape the consequences of our thinking. We cannot do two things at once, believe in both negation and Truth. We cannot fear in our heart and trust God at the same time.

When you read about European conditions or about those in the Far East or about labor troubles at home, do not let the unreality of the situation fasten itself upon your feelings. You may take mental cognizance of it without its entering your feelings. I have seen people try to see how such things would feel, try to force hideous experiences into their consciousness. People who profess that God is all and all is good—I have

actually seen and heard them read about horrible things and make an effort to let the full horror sink into their feelings. This is a wrong conception of sympathy. To enter mentally into a negative condition only worsens the condition. True sympathy transmutes conditions; it never ignores them. Ignoring has one virtue; it does not let the condition into your feeling world. But few really ignore; they deny in words but let their feelings be upset.

Let us arise and assert our rights. We have dominion; we are makers of our destiny. Let us no longer blame the government, the capitalist, the agitator. It is time to speak the word. From this time forward, let us never again agree with the man of the world's conclusions and interpretations of outer events. We must cease destructive comment; we must speak constructively. Neither can we hide under that pernicious little word "seemingly." We cannot do two things at once, have faith in the omnipotence of God and believe in the power of evil. Remember we see what we believe. To believe in the present earthly conditions is to outpicture them.

H. G. Wells says, "Words are powerful and dangerous things." When we read the papers or listen to the radio or talk with our neighbors, every destructive worry and confused thought takes form in words. Words are "made flesh," and by using certain words we have added to the calamities already visible and chained men still faster to the conditions of their bondage. We must no longer say that God governs and then spend our energy telling how the world is being misgoverned.

We never have to accept outer conditions, for we have the power to transmute them. We can see the Christ in the man in the gutter, just as we can see the

sweet pea in its hard little seed. Jesus did not see the withered hand or He could never have healed it. We have to take the condition and use it constructively, as Jesus took the death of the material body and used it to resurrect the Christ body.

If man has peopled the world with images of hate, passion, and greed, he can unpeople it, for he has the power to undo what he has done. He can generate love to such an extent that it will overflow into every nation and every individual. He can love his brother as himself because his brother is himself. People's bodies can be chained by others but only people themselves can chain their minds. Therefore they have the power to break the self-made chains and arise and declare their freedom. We do not need to seek out ways and means; we only need to love, and divine love will find its own ways and means. Neither do we need to worry about arming or not arming ourselves. That is outside our jurisdiction. All we need to do is to turn to love to direct our affairs. All these things will disappear as naturally as water seeks its own level. "And I, if I be lifted up from the earth, will draw all men unto myself."

Think of what could be done for the world by pouring out thoughts of God's rich abundance and expressing them to your neighbor. Count your blessings, which are your true wealth, the air you breathe, health, food, shelter, your loved ones. Instead of worrying about war and depression when you meet your fellow man, comment constructively, even though it is no more than "Isn't it a lovely morning?" If you must reply to others' comments, say, "Evil is destroying itself."

Forgive us, Father, for not accepting this marvelous gift of life pouring out so abundantly to us.

# *Creativeness*

THE KEY TO AFFIRMATIVE THOUGHT IS TO REALIZE THAT POTENTIALLY THIS UNIVERSE HAS WITHIN IT ENOUGH FOR ALL . . . HUMANITY IS AS STRONG AND AS POWERFUL AS WE AS INDIVIDUALS MAKE IT . . . FAITH IS THE CO-WORKER WITH THE POWER OF CREATION.

*BY HORTON HELD, PH.D.*

REGARDLESS OF what ecclesiasticism and theurgy may have done through the ages to the religions of this earth, whether living or dead, one fact about them all is certain and definite. That one fact is that, searching through all that is true and all that is mystical, all that is hidden in folklore and fable, we ever come face to face with the belief that in the beginning there was a single creative source from which all manifestations have proceeded.

This original creative source has been variously spoken of and written about as power, spirit, personality; but under whatever guise it has functioned in ages past it has always been a creative center of manifestation. Whether it is the law of causation of the physicist or the "cosmic ray" of some mystics, each singly or all together resolve themselves into a universal unity of source from which all else has proceeded, and no one doubts creation no matter how ignorant of its processes he may be.

"Who made the world?"

"God made the world and all that dwells therein."

This catechismic statement functions in religious

teachings whether ancient or modern, living or dead. As a corollary of the foregoing proposition there is also the statement that man was created in the image and likeness of God, and thus endowed potentially with the same powers and attributes that God possesses. Of God's attributes the outstanding one is the power to create; to have an original idea and then to bring it into manifestation. The process by which God accomplishes this process is thought. Thought creates an idea and initiates the volitional power required to bring it into manifestation.

A great writer has said that the sole province of mind is thought. More and more is this fact becoming a belief in the minds of students.

It took man aeons of time to work up to the point where he could begin to use this wonderful power of creative mind or thought. During these aeons of time instinct guided him on his way. The subconscious worked in the race until the conscious had grown strong enough to work in the individual. The God-implanted seed of creative thought power was in him, solely by virtue of the fact that he had been created in the image and likeness of God. We take this phrase as descriptive of the mental and spiritual likeness, as mind and spirit is the realm of the only true reality. Only here are found the prototypes of all that is yet to be, the unmanifest causes that are to initiate the visible effects of the physical world around us.

By his creative power man has age after age developed his environment, whether innocently, ignorantly, or deliberately. Despite the facts of our boasted modern civilization we believe that there have been epochs in man's history when he had a more happy environment than he enjoys today.

Especially we may refer to the days when men loved their work and labored to produce something of real beauty and worth; when each worker believed in the genuineness of his own talent or talents and believed that they were not to be hid under a bushel but to be used for the sake of spiritual growth.

These are days of materialistic complaint, of mob psychology, mass production, collective bargaining, community ownership, the dole, relief, and the like, when one may talk with men for days without hearing a kindly word about an employer or a satisfied word about salaries or working conditions. The leaden thread that runs through it all is to take away by force from him who has and give to him who has not, whether the has-not has the capacity to enjoy or use it or not, and without the has-not's having contributed in any wise to the actual production of the thing that he desires. Amid all this we seek for the creative impulse and initiative that should make each one a vital contributor to the wholeness of each generation of life. We may believe in a vague way that God is all-powerful and all-creative and that man is created in His image—that is, according to the picture that God made in His mind of what man should be—and endowed with the same powers in a relative degree that God possesses in the absolute. Now if we believe this in even the vaguest sort of way, why not put these vague ideas into practical use and see what the result will be? Surely God's system of mind activity is worth a trial.

From the facts of physics we judge that this universe has the same amount of material in it that it had eons ago. This material is subject to change of manifestation and to qualitative change in structure, but its quantitative balance remains the same. The change of structure is

brought about by the operation of thought, the functioning of mind; whether it be God in the absolute who initiates the changes of manifestation or man in the concrete who makes them, following the God principle within himself.

Now by using his individual creative power affirmatively, in accordance with the ideas set forth briefly above, we believe that men, whether singly or in groups, can overcome the dissatisfaction and unrest now so apparent in the conscious thinking of the people whom we meet every day.

The key to affirmative creative thought is to realize that potentially this universe has within it enough for all. It is unnecessary as well as unwise to try to take from another what one should create for oneself. Leave others in the possession of what they have created and desire. The just law of compensation will take care of their title and right to what they have without our personal interference in the matter. Envy and covetousness must be entirely eliminated from our creating. These are the worms that eat at the roots of what man would possess and surely destroy it. Let us eliminate them from our consciousness and from our subconsciousness as well and in their place develop the faith that removes mountains. Thus we may contribute our part to the cosmic whole. Humanity is as strong and as powerful as we as individuals make it. Faith is the co-worker with the power of creation. They are inseparable.

What every one of us needs to do today is to take conscious and definite account of our thinking, eliminating all that is negative by creating a positive thought in its place, and remembering always that the positive dominates the negative.

Whatever the world desires, peace or war, kingdoms

or republics, can be created by the power of thought. A few decades ago all the conveniences that we look upon as necessities today were creative thoughts in the mind of some one who had the initiative and the determination to bring them into manifestation to the end that they might be useful to mankind and remunerative to him who caused them to come into manifestation. The wonders of science and invention make this statement true every day of our life.

Man's needs and desires have not all been met or satisfied. There are still many things that could be used to advantage in civilization. Many ideas lack the initial impetus required for their completion and await the power of another mind to carry them forward; for nothing is lost though it may be delayed for lack of faithful energy to carry the germ of thought to completion.

There are conditions, peace for instance, that cannot be established by legislation but only when the thinking power of man throughout the world is strong enough to create peace and when it desires peace as a permanent part of life. In 1889 my grandfather talked of a bridge across San Francisco Bay. The men of his day laughed him to scorn. Today that bridge is an accomplished fact. It has come into being through a process of creative thinking of many minds during several decades. Every creative impulse, like every problem has its solution within itself.

Let us look within, each person for himself, to find the solution for the problems that confront the world today. In proportion as the solution is affirmative and universal, our agreement will be obvious. Let us realize that not by force, which is ever contentious, but by power which is ever harmonious and serene will the problems of the world be permanently and constructive-

ly solved. This is an all-inclusive statement meant to include all fields of life activity.

Every one's thoughts, yours and mine, are a part of this constructive creative program. Let us use the training that is available on every hand today to the end that our mind may be the creative channel it is intended to be, and let us realize that the peace and contentment of the world, of both individuals and groups, is not an impossible utopia. More and more truly every day we are realizing that

"Thoughts are things, and their airy wings
Are swifter than carrier doves."

"As he [man] thinketh within himself, so is he." It is individuals that go to make up the collective whole whether of the family, the nation, or the world.

Let us think in our heart and mind that which we really want to be and to have—and let the other fellow do the same—without bias, prejudice, or envy. As we do the creations pictured in thought will surely come into manifested fact and form. Thus we create more stately mansions for our soul as well as for our body. Thus we develop industry and government and business in general until they become deep channels for our good.

*Lift up thy heart from trifling thought;*
*Lift up thy soul from sordid dearth;*
*Gaze thou away from things of earth;*
*Gaze on the way that Jesus taught.*

*Thy vision keep on life and love;*
*Thy resurrection day is here!*
*Ascension time for thee is near!*
*Thy vision keep on things above.*

—SELECTED

# *Exacting Principle*

"THE MORE EXACTING THE LAW THE MORE CERTAIN THE SAFETY, PROSPERITY, AND HAPPINESS OF HIM WHO FULFILLS THE LAW'S DEMANDS . . . THE GOD-GOVERNED MAN IS NEVER IN DOUBT AS TO THE RESULTS TO BE GAINED BY FOLLOWING PRINCIPLE.

*BY A. J. PEEL*

MANY PEOPLE, when they learn that the science of living spiritually is governed by exacting principles, "principle" being an attribute of the Divinity, immediately assume that to live spiritually is to live the "hard way." They are afraid of law that is exacting in its demands when it touches their relationship with divine or spiritual realities. Yet these same people would not be willing that the laws that govern human society and protect the freedom of the individual to engage in all legal pursuits should be modified or abrogated. They recognize that the laws that govern social conduct and activity, must be properly enforced if organized society is to function harmoniously and safely. In other words, they recognize that government is for the good of mankind and that without it human life and welfare would be in continual jeopardy.

If this is true of human government as established by constitution and law, it is even more true of divine government. And the more exacting the law the more certain the safety, prosperity, and happiness of him who fulfills the law's demands. In the realm of human

science no principles are more exacting than those which govern the science of numbers, mathematics. An accountant or surveying engineer, even when he fails immediately to solve an accounting or engineering problem, knows that it can be solved only by calling into operation the unvarying, exacting principles that govern all mathematical calculations. Were those principles subject to change, the solution of mathematical problems would be hopeless. As a result of repeated failure to balance his debits and his credits, the accountant struggling with his trial balance may lose his temper, but he will not blame the principles of mathematics; his irritation is with himself for making errors, for his failure to maintain the standard of accuracy demanded by the principles.

Perhaps in no way has traditional religion gone so far astray as in its conception of God, whether it be the God of the Christian or some pagan deity. Instead of recognizing that the supreme intelligence is Principle, operating according to law as surely as the "laws of nature" do, men have created in their own imaginings a God who is capricious, partial, subject to appeal from saint and sinner alike; a God who can be importuned, persuaded, bargained with; a God who rewards and punishes; a God who gives life and takes it away; a God who heals sickness and causes it; a God who enriches and impoverishes; and having accepted this erroneous conception, it has made prayer largely a matter of ifs, lacking in that strong assurance that a thing will be so because it is according to divine law, the divine law of love.

Yet it would be just as sensible for an aviator whose engine has gone dead and whose plane has lost a wing while flying three thousand feet in the air, to plead

with the law of gravitation to suspend its operation and allow him to stay in the air without crashing. There is a law that will protect the aviator if he understands it and has faith in the omnipotent power of Principle, God, but it is not a law suddenly enacted for his special benefit and urgent need; it is a law that is eternal and available to any one at any time. No pleading is necessary to make it operative; no human unbelief can prevent it from operating. It is fundamental Principle, as impersonal as the principles of mathematics, but like the principles of mathematics, available to all.

To many people this aspect of Truth creates the illusion of a God far off; a God who is not concerned with man's needs and problems; a God who is not a Father to whom we can take our cares and with whom we can talk. "They have taken away my Lord!" they cry, like Mary. Sooner or later however they discover that this divine knowledge of the nature of God as Principle has given them their Lord in a sense so close and intimate that all doubt or hesitancy in claiming the good is ended; for once Principle is understood, we hold the secret of eternal happiness, peace, and dominion over the forces of evil.

When we speak of "a man of principle" we mean a man who is governed by the rule of right thinking and living; a man who does not trim his sail to any and every wind; a man who is not an opportunist; a man who will not deviate from the narrow path of what he deems to be right for the sake of personal profit or popular plaudits; a man, in short, whom one may trust absolutely to be true to his convictions regardless of temptations to change, modify, or trim. No one will deny that such a man inspires the utmost confidence and may be a tower of strength. He is one

on whom others rely for leadership, whereas the man who is easily persuaded to yield to pressure, even from kindly motives, is not the type of individual on whom we can depend with assurance.

If this is true of men in the outer, how much more true is it of the God in man, the spiritual man who has never fallen from his high estate and who expresses all the attributes of deity. Because God *is* Principle—not merely *governed* by principle—the God-governed man is never in doubt as to the results to be gained by following Principle, for Principle is based on love and obedience to the law of love can have only one result: happiness, peace, and prosperity.

A young man who had a very strong sense of God as love, took exception to the attitude of a friend who emphasized God as Principle. Sincere in his belief that his duty and privilege were to express love at all times, he accepted responsibilities that landed him in difficulties and eventually made it impossible for him to fulfill legitimate obligations. His human sense of love was not properly balanced by a true knowledge of God as Principle that made no compromise with error. Divine love is not weakness, neither is it a quality on which others may impose. It is entirely constructive because it is based on divine law: "Thou shalt love the Lord thy God, with all thy heart, and . . . thy neighbor as thyself." We should not forget the order: first love to God, then love to our neighbor, the result of our understanding the true meaning of "loving God." Then it is interesting to observe the degree of our love for our neighbor—"as thyself." The measure of our love for our real self, the God in us, should be the measure of our love for our neighbor, neither more nor less. The more we bless ourselves the more effectively we shall be able

to bless our neighbor. This is living by Principle; it is the law.

No man ever demonstrated the ideal of service to humanity so magnificently as did Jesus; and no man has ever risen higher in self-appreciation as "the Son of God" than Jesus did. A friend of mine used to say, "Nothing is too good for God's child"; and so effectively did she give expression to this Truth in her own life and affairs that her capacity and opportunity for practical love to her neighbors were increased tenfold. Her absolute obedience to the law of Truth—Principle—enabled her to express love in its highest form, not merely as "the milk of human kindness" but as a love that healed, reformed, and established the one blessed with it in ways of righteousness, happiness, and peace.

This is what a spiritual realization of "exacting principle" does for the lover of Truth; it is the Christ made manifest in human life as a healing influence. Let us thank God then for the great truth that He is first and foremost Principle, eternal, unvarying, always available.

## HEALING THOUGHT

*The new life of Spirit heals every ill of my mind and my body, and I am a new creature in Christ Jesus.*

## PROSPERITY THOUGHT

*The new understanding of omnipresent spirit substance prospers me in all ways.*

(Use from December 20 to January 19)

# *Parents' Question Box*

BY ZELIA M. WALTERS

*Question.* My little boy who has just started to school comes home with offensive words that he has picked up from schoolmates. I am sure he thinks these strange phrases manly. It is the big boys who use them, and the little ones copy them. Ought I ignore this or try to put a stop to it. I know he has no idea of the meaning of what he says, but it is very disturbing to me to hear my child using vulgar language.

*Answer.* My own reaction to the use of objectionable language by a small child is to ignore it. As you have noted, he does not know what he is saying. As soon as he has no more contact with the persons using it, he will forget it. But he will come home with new slang phrases and catchwords. Your little boy just starting to school comes in with startling slang. Your middle-sized boy quite possibly lets slip a swear word, meanwhile looking at you in embarrassment, for he knows that is definitely wrong. Your high-school daughter comes in saying that everything from a new hat to a symphony concert is "just too adorable." If you have several children and intend to control their language yourself, you may settle down to a lifelong battle about words. Obviously there is a better way than that, and the method will vary with the age of the child.

We must start out with the knowledge that words are never negligible. All words are important; the words your child speaks, the words you speak to him, the

words the writer uses, the words the orator flings over the world by way of radio, the words of the coward, the words of the hero, the words of the liar, the words of the Truth seeker. When we begin to think about the importance of words we are sobered. It is no longer a matter of a well-bred parent's being disturbed by what the child says; it is a question of the child's destiny. Today's words are a sort of mold in which we fashion the pattern for tomorrow. Psychologists tell us that the subconscious mind has no sense of humor or proportion. The words we said aloud or inaudibly sink down into it to be reproduced in conditions about us. If you say "I'll be damned" continually, you are using a bad mold. You may mean nothing by it, but some day you will wake up to find yourself damned in some particular.

Again, as we must keep on saying, with the trained-in-Truth child the problem is quite simple. He knows before he starts to school that words are important. He has been taught to say: *"I am well. I am brave. I am strong. I am kind. I am truthful. I am God's child."* He knows he must never say the opposite. When he comes home using a new word that is a bad pattern, you can tell him just that, and he will do his own job of training the word out. This is the procedure all along the way up to the girl who finds everything adorable. Do not punish for bad language, and do not talk about any word enough to fix it in the child's mind. I recall one small child who was cured by the simplest expedient. He came from play with an ugly slang phrase. Said his mother: "I don't think that is a nice word; I know a much better one than that." "What is it?" he cried. "Abracadabra," said his mother solemnly. He had to practice to get it, but it was a grand, mouth-filling

word. The slang was cast aside in its favor.

One rule should be made clear in every Christian home: the divine name must not be used lightly. If a child takes God's name in vain, do not delay. Call him to account instantly and sternly. Make it plain that this is something that cannot be done. Explain why of course. But your shocked severity and positive command in contrast with your usual tolerant willingness to talk over any problem will help to make the child see that this is a vital matter. When we see a child about to fall over a cliff, we do not stop to reason with him; we command him to come back and we stand prepared to force him to come back. There are some problems in child training comparable with that of the edge of the cliff, and profanity is one of them.

The real cure and the only effective one is to set the child to training himself out of the habit of using bad language after he has reasoned the matter out for himself.

## Alone with God

*He had to face His greatest test alone*
*In a little garden through the night, in prayer—*
*While His disciples slept—His pain unknown;*
*Yet He was not alone, for God was there.*

*So in our hours of trial, apart from men,*
*We too must walk the path the Master trod,*
*And we shall find the way to victory then*
*When we are all alone—alone with God.*

—EVELYN GAGE BROWNE

# *About-Face*

PRAYER FOR SUCCESS CAN AVAIL LITTLE SO LONG AS YOU STUBBORNLY FACE TOWARD FAILURE . . . LET EACH TEMPTATION TO CONSIDER FAILURE REMIND YOU TO VISUALIZE AND TO EXPECT SUCCESS . . . THANK GOD FOR THE GOOD, SEE THE GOOD—AND RECEIVE THE GOOD.

*BY ELIZABETH M. ASHFORD*

DO YOU REMEMBER childhood's tales of magic formulas that transformed horror to beauty and terror to peace? Do you remember wishing for such magic to eliminate the seemingly heartless reality about us: unwashed dishes, household errands, arithmetic lessons—oh, that a fairy gesture would whisk it away and give beauty, riches, constant joy!

But childhood evolves to an adulthood so eager for apparent reality's blessings as to discard quickly all suggested law not readily accepted by experience and reason. It seems easier to acknowledge habit's spurious rule with all its deficiencies than to test the reality of a higher authority that offers to re-create a perfect pattern from the ever-increasing entanglement of today's complexities.

The surface thinker denies the applicability of Christian philosophy in a world where, he says, man will get all he can get. Smith's honesty does not protect Smith from fraud, he says, nor will Mrs. Smith's charity save her from gossip's relish, nor Junior's good nature avert the challenge of the school bully. Indeed after some of those first failing demonstrations even you and

I have given attention to those who would place Biblical promise and accomplishment with childhood's impossible fancies.

"I pray, I study, I practice," you may lament. "It gets me nowhere. There may be something to this faith idea, but it just isn't applicable to everyday affairs. A fellow might as well take his share of bad luck and make the best of it."

Are you sure the "faith idea" doesn't apply to your everyday affairs? Do you lack sufficient faith for demonstration? The position you sought, that business report, those unpaid bills—did you visualize a dozen obstacles to successful fulfillment? Then indeed you do not lack faith! Worry is nothing but negative faith. That last failure over which you shed so many tears is eloquent testimony to your skillful use of universal power—notice that I said "skillful," not "wise."

You would have tossed aside all Truth teaching as Pollyannish fantasy when health affirmations failed to rid you of certain physical handicaps. But what of those times between affirmations when you analyzed your affliction in detail for well-meaning inquirers and prolonged doctor consultations or self-treatment with that indulgent self-sympathy which so subtly attacks us all when the physical self assails? Do you know of any thing more consistent than the manner in which your ailment developed from such coddling encouragement?

I know a teacher who after fifteen years' experience has made little material advancement in her work. Conscientious, a lover of children, well liked by all associates—what stops her advance? She has never relinquished her sense of inferiority and habitual apology to superiors and fellow workers. All that she does is failure to her; all that she does will continue as failure

until she expects, recognizes, and thus increases the success that invariably follows one knowingly guided by the inner self. For as a person recognizes the source of his energy and ability he will more intelligently co-operate with that source.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

"For as he thinketh within himself, so is he."

Thus I might continue calling attention to a multitude of Biblical signposts pointing toward man's opportunity of achievement in co-operation with God. All historical records from the beginning to this day are of a series of upward, widening paths to living, usable truth. But no evidence is so convincing as your own experience; results are the direct outcome of practice. Faith is essential to demonstration; faith develops with successful demonstration. Demonstration is eternal Truth reflected to the physical eye; the physical impression must deepen with constant focusing of the vision upon the spiritual.

All conditions and events are natural outgrowths of certain other conditions and events; each condition is the inevitable meeting place of various other conditions. You do not travel directly east to reach a near-by site directly west. You do not devote an entire study period to algebra as preparation for a history examination. Prayer for success can avail little so long as you stubbornly face toward failure.

You complain of inability to discern the directing consciousness that should logically follow appeal to a truly existent power. You finally capitulate to what has seemed the one logical action since the matter presented itself—and there is your answer! Replace that despair with the certainty of ever-abiding, ever-conquering Spirit

and complete the logical action. Let each temptation to consider failure remind you to visualize and to expect success.

About-face! Invert every negative thought and failure. Stop worrying about any probable inability to meet the usual bills because of those emergency house repairs. Turn about and thank the intelligence that directed those repairs. Go further—many papers and pencils cannot complete the task—list the blessings of that house. Warmth in winter, shade in summer, hospitality to visitors, retreat from the world, private association with loved ones, a corner for hobbies and interests—cut and pattern the list to fit your individual situation and you must stand amazed at your well-being. Thank God for the good, expect the good, see the good—and receive the good!

"But," you protest, "that doesn't help my painful physical affliction."

I know such attacks of pain and adversity seem more potently real than beautifully worded but untried theories. But let us try the theory. You are possessed of some well-being: strong heart, good lungs, clear sight, keen hearing, two efficient hands, and feet that can walk miles—revise the list to fit you. Now, to complete our logic, that one physical affliction must abdicate the despot's throne as a minor factor in the functioning of the whole; and as divine consciousness is given full sway over the entire man, the maladjustment will gracefully adjust itself to harmonizing purpose.

Waste no time lamenting the forgetfulness that produced complaint instead of thanks. Let every awakened thought lead you to immediate appreciative expression. Your entire outlook will change so quickly as to make you wonder at the seemingly new being that

controls you. You will become possessed of a tolerantly humorous reaction to those one-time irritating details.

Turn your troubles inside out. Thank God for the bright-hued lining. Health will increase. New energies, interests, and capabilities will brighten every outlook, bringing keen pioneer zest into every life phase.

Seek, recognize, laud, and assimilate every good your life offers and soon you will have assimilated a consciousness of attachment to universal unity plus the well-being of increasing achievement which is the greatest blessing of that attachment.

About-face!

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## *As Dawns the Year*

By Bertha M. Russell

*To every man God gives a gift tonight,*
*To king and peasant and to you and me:*
*A shining year, clean, white, as crystal clear*
*As tropic pools or stars above the sea.*

*Oh, let us promise all the coming days*
*To keep them pure, to keep them ever white!*
*As, heaven born, one comes to us each morn,*
*God, help us use it wisely in Thy sight.*

*Whatever task, whatever joy be ours*
*Throughtout the year that now has scarce begun,*
*Let us steadfastly claim in His own name*
*The promised presence of the Holy One.*

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# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 1, January 1, 1939*

UNITY SUBJECT—*Faith Brought into Conscious Action.*

INTERNATIONAL SUBJECT—*Peter Called to Serve.*
—John 1:40-42; Luke 5:1-11.

40. One of the two that heard John *speak,* and followed him, was Andrew, Simon Peter's brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
2. And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.
3. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.
4. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.
5. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.
6. And when they had done this, they inclosed a great

multitude of fishes; and their nets were breaking;

7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

10. And so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their boats to land, they left all, and followed him.

GOLDEN TEXT—*Come ye after me, and I will make you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*I abide with the Christ, and in His name develop my consciousness of Truth.*

One develops consciousness of spiritual things through cultivation, thinking of them and desiring them. The natural conscious mind (John the Baptist) is looking for a realization of the Christ. It knows that it does not fill this office, hence its intuition that One is to come whose shoes it is not worthy to loosen.

A person's willingness to give up the natural man for the divine makes his development surer and more rapid. Every sign of the Christ consciousness should be hailed with joy. When this is done the various faculties begin to unfold anew in mind. Of these strength (Andrew) is first.

Strength and faith are clearly related. As one acquires a better grasp of Truth one's faith becomes established. In the beginning of the quest for Truth faith is not really awakened. The mind feels instead an expectation of spiritual guidance and instruction direct from God. Before Peter came to Jesus Christ his name

was Simon (hearing). Jesus renamed him Cephas or Peter, meaning "a rock." The changeable Simon was to become the firm man of faith, a bulwark against the doubts that might invade the minds of others around him. His state of mind doubtless began to change from one of inquiry to one of belief at the announcement of Andrew "We have found the Messiah." The illumined One who had been expected for ages had come at last, and they were privileged to see Him face to face, hear His words, be His disciples. Under such circumstances any man's faith must leap up in an access of new life and power.

The Lake of Gennesaret (valley of riches) is interpreted to mean the sea of divine life or universal life principle. It was here that Jesus stood teaching the multitude when He entered into the boat of Simon Peter and moved off a little from the land so that He might teach without risk of being pushed into the water. As His followers express the universal life principle, they too attract the multitudes who are hungry for the life that is life indeed. Instead of wasting the substance of their thought, time, and effort in the pursuit of material wealth and pleasure they seek God and learn the true way of life.

We learn to express the Christ conception of the universal life as, like John and Andrew, we abide with the Christ. Our abiding is in thought, purpose, and living. Power comes through concentrating on the Christ ideal within the heart.

Each time we express in positive form the highest ideal that we are capable of conceiving, putting into it faith, love, wisdom, judgment, and the other constructive faculties of our mind, we exhibit the mental process represented by Jesus Christ's entering into the boat to

teach the multitudes. A boat represents a positive thought, a conveyance able to float on the water (the unstable mind) and bear up the disciples. The positive thought in this case was one of faith (the boat belonged to Simon). The multitudes represent the numberless thoughts that are seeking light, strength, and healing.

Fish represent ideas in which there is great possibility of increase. The universe is filled with such ideas. Every one who has planted a grain of corn and watched the stalk grow to a great height, forming an ear of corn on each of which there are hundreds of kernels, will admit the capacity for increase of the natural world. A like law of increase is at work in the world of mind, and ideas swarm round the ideal of the Christ life as the great draught of fish swarmed into the net that Peter let down at the word of Jesus. Faith sets the law of increase in motion, but it is faith moved to action by the word of the Christ.

Before Jesus told Peter to let down the net Peter's faith was on the side of lack. He had toiled all night, the period when fishing was best, and had taken nothing, therefore he was convinced that the fish were not running on that day. Nevertheless at the word of Jesus he let down the net and caught enough fish to sink both boats if all had been gathered in. The inexhaustible, everywhere present abundance of substance is well established by this incident in the work of Jesus.

QUESTIONS

1. What causes the various faculties of man to develop uniformly?
2. When did Simon Peter's faith begin to grow?
3. What does the Lake of Gennesaret represent?
4. What symbol of the law of increase is found in this lesson?

## *Lesson 2, January 8, 1939*

UNITY SUBJECT—*Unerring and Mistaken Faith.*

INTERNATIONAL SUBJECT—*Peter Commended and Rebuked.*—Matt. 16:13-25.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*I call forth in myself the faculty of strong, unwavering faith in God.*

The phrase "when Jesus came into the parts of Cæsarea Philippi" means when the I AM came into the realms of power. This is a positive realm in consciousness where personality, seeking glory and dominion and demanding to know the extent of its fame, is met and overcome by Spirit.

Simon's receptivity and ability to discern Truth led Jesus to change his name to Cephas or Peter, which means "rock." The rock typifies strong, enduring, and unshakable faith in God, a necessary foundation for the building up of the spiritual consciousness or church of God in the individual. Peter grew to fit his new name rather slowly, for his rash, impetuous nature made progress in spiritual development hard for him.

Jesus began early in His ministry to train His disciples in a recognition of their inner Christlike nature. Taking Himself as an example, He put the questions "Who do men say that the Son of man is?" and "Who say ye that I am?" drawing a sharp contrast between the natural man's conception of man and the spiritual man's conception. Only Peter was able to distinguish between the two in the beginning, for before understanding is well advanced nothing but faith can lead man unerringly to a discernment of his true nature. Faith sees the Christ at the center of man's being and knows that his true nature is divine. "Nothing is at last sacred but the integrity of your own mind," one thinker has said. "What have I to do with the sacredness of traditions, if I live wholly from within?" Since the time

of Jesus the indwelling Christ has become a tradition, but it remains nevertheless the one vital Truth of man's being. Man is a son of the living God within, above, around him, as omnipresent as the air that interpenetrates and surrounds him.

Discernment of spiritual Truth through faith blesses him who possesses it. His spiritual nature is no longer subconscious or dormant but functions consciously. He is able to look beyond the outer judgment of the world to the underlying Truth and judge righteous judgment. Flesh and blood are no longer his standards of judgment. The church of Christ, an aggregation of ideas in mind based on spiritual principles, is built on the foundation laid down by the Christ in the universal mind substance. "The gates of Hades shall not prevail against it."

It is necessary for us to understand the vital part that faith plays in our life if we are to control our thoughts intelligently. Faith that is based on the Son-of-God consciousness enables us to command our mental life at will. Knowing oneself for a son of God gives one "the keys of the kingdom of heaven" or higher thought realm. Whatever we hold to be true (bind) in the physical or external realm (on earth) we by the same faith hold true (bind) in the thought realm (the kingdom of heaven). Whatever we surrender as untenable in the external or physical realm shall be found untenable for us in thought. Men are now finding that the discoveries of material science are borne out by religion and metaphysics.

The truth of Christ's indwelling should not be forced on any one, for those who are not ready for it will be unable to receive it, and will discredit the statement as well as discourage the bearer of the news.

The faculties of man (disciples) require to be educated in spiritual understanding. Connected as they are with the world of Spirit within and the world of form without, they need to keep evenly balanced between the two if man is to have balance and discrimination.

The revelation that man is indeed a son of the living God is beyond the comprehension of all men in the beginning, even that of the illumined ones. It is stamped out by the "elders" and "chief priests," these being the traditional beliefs and religious ideas dominant in mind, but "after three days" it rises again to its rightful place in the thought of the spiritual man.

On its natural or human side faith blinds man to principle so that he cannot see the desirability of crossing out the personal man completely. Peter therefore rebuked Jesus for His teaching about the Crucifixion. "Be it far from thee, Lord: this shall never be unto thee." Personality would have all smooth sailing for the spiritual man, yet have him at the same time gain all wisdom, experience, and knowledge. It would escape completely the three days in the tomb of matter, the three movements of mind, perception, realization, and manifestation. Spiritual Man knows that the discipline involved in these movements is for his ultimate good and designates as "Satan" the state of consciousness that would escape them.

QUESTIONS

1. Explain the phrase "when Jesus came into the parts of Cæsarea Philippi."
2. Why did Jesus change Simon's name to Cephas?
3. Why did Jesus ask His disciples what men in general and they in particular thought of Him. Did He care for hearsay reports?
4. What is the church of Christ?
5. Interpret verses 19 and 21.

6. Why did Peter show true perception in the first instance and false perception in the second?

## *Lesson 3, January 15, 1939*

UNITY SUBJECT—*Faith under Exaltation.*

INTERNATIONAL SUBJECT—*Peter Sees Christ's Glory.* —Matt. 17:1-9, 14-18.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

2. And he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Elijah talking with him.

4. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them and said, Arise, and be not afraid.

8. And lifting up their eyes, they saw no one, save Jesus only.

9. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

14. And when they were come to the multitude, there came to him a man, kneeling to him, and saying,

15. Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

18. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

GOLDEN TEXT—*We beheld his glory, glory as of the only begotten from the Father.*—John 1:14.

SILENT PRAYER—*I am transformed by the renewing of my mind.*

The Transfiguration is an example held before every follower of the Christ, of the glory that it is possible to experience through habitual uplift of life and thought. We do not know whether this or a similar experience was repeated in the life of Jesus at other times when He was alone on the mountain spending nights in prayer to God, as He sometimes did. It is possible that on these occasions of spiritual ecstasy He was accustomed to be transfigured during prayer, and that He took Peter, James, and John with Him on this occasion to show them what real prayer is and what it does. The prophecy immediately preceding chapter 17 of the Gospel of Matthew "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom" is fulfilled in verse 2 of this lesson.

Prayer brings about an exaltation of mind and soul accompanied by rapid radiation of mental energy. When faith (Peter), spiritual discrimination or judgment (James), and love (John) are present in prayer, the uplifted soul electrifies the body, and the aura surrounding it (the raiment) shines with glistening whiteness. "Everything that is made manifest is light."

Jesus called the Transfiguration a "vision." Whether

the three disciples beheld His glory through ordinary objective sight or through an understanding that transcended their usual powers, an access of understanding that He had willed them to possess for the moment, we need not here question. It is sufficient to know that mental exaltation resulting from communion with God in prayer brings light, and light is a symbol of understanding and wisdom. To be one with the Father, with omniscience, through prayer is a goal more to be desired than any temporary illumination of the body from within.

There are two other processes besides that of the Christ consciousness through which transfiguration may take place. These are represented by the appearing of Moses and Elijah. The former represents the evolutionary process of nature, through which there is a steady but slow upward trend of all things. Almost an eternity would be necessary for man to realize complete transfiguration by this method.

The second method, represented by Elijah, is that by which, through the spiritual discernment of Truth, we are able to change conditions rapidly on the mental plane and to work them out later in substance. That Elijah must come first and restore all things means that the mind must first be set right through spiritual understanding, when the demonstration will follow. Faith would lead us to give a separate tabernacle or substance envelope to each of the three, but the voice out of the cloud calls us to give our allegiance to the quick and powerful Son: "Hear ye him."

All visions and dreams that come to us under the influence of deep feeling must sometime be made manifest, unless we understand how to dissolve them by our thought and prevent them from taking form in sub-

stance. The visions that result from our making contact, however fleeting, with divine wisdom and understanding we of course wish to make manifest.

It is good for faith, judgment, and love to ascend the mount of exaltation, even though the illumination shed on them is more than they can assimilate and must be reduced to the brilliance of "a bright cloud" before they can bear it. If the cloud or veil is on the understanding and not on the heart, it will lift in due time and reveal the Christ only. Neither the evolutionary law nor mental manipulation enables man to express his full aspirations as does the developing of his Son-of-God consciousness. Only one tabernacle is necessary. Moses and Elijah may disappear as long as the all-inclusive Christ remains. The tabernacle or perishable body of man will in turn be transformed into the Temple, the imperishable body.

Before we are sufficiently obedient to the law to master and direct them according to the higher will telling our experiences in Truth can only discredit the faith we profess. Once we are awakened to the immanence of the Christ power and begin to live the resurrection life, we can bear credible testimony to the Truth. Meanwhile we learn to awaken all our faculties and develop them equally for their proportionate parts in the work of healing and teaching. In the absence of faith, love, and judgment the other faculties are unequal to the task of healing of either mind or body. The man who brought his epileptic son to the nine disciples left behind by Jesus when He ascended the mountain in company with Peter, James, and John, received no help, because faith was needed to set the healing power in motion. "O faithless and perverse generation, how long shall I be with you? bring him hither to me." In the

Christ alone fullness of power is found.

QUESTIONS

1. Why did Jesus allow Peter, James, and John to witness the Transfiguration?
2. Explain the metaphysical meaning of this experience.
3. What do Moses and Elijah represent?
4. What tabernacle is necessary, and what transformation is it destined to undergo?
5. Why should the Transfiguration be kept secret until after the Resurrection?

## *Lesson 4, January 22, 1939*

UNITY SUBJECT—*Faith Put to the Test.*

INTERNATIONAL SUBJECT—*Peter Denies His Lord.*
—Luke 22:31-34, 54-62.

31. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:
32. But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.
33. And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

54. And they seized him, and led him *away,* and brought him into the high priest's house. But Peter followed afar off.
55. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.
56. And a certain maid seeing him as he sat in the light *of the fire,* and looking steadfastly upon him, said, This man also was with him.
57. But he denied, saying, Woman, I know him not.
58. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.
59. And after the space of about one hour another con-

fidently affirmed, saying, Of a truth this man also was with him; for he is a Galilæan.

60. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice.

62. And he went out, and wept bitterly.

GOLDEN TEXT—*Let him that thinketh he standeth take heed lest he fall.*—I Cor. 10:12.

SILENT PRAYER—*The faith that Christ is my mainstay keeps me steadfast.*

To overestimate one's moral courage before it has been put to the test is common in the natural man. Because he has a moral sense and is capable of attaining the race standard of right man feels that his equipment is adequate to all demands that may be made upon it. In this conviction he is mistaken more often than not. Like an untried machine, moral courage must be tested before it can be accepted as altogether dependable.

Faith comes by hearing, and it would seem that one's hearing or spiritual perception would be absolutely dependable. Peter, who represents untried perception or faith, neither heard nor perceived aright however. Satan, the Adversary or adverse thought, waited for him to sift him as wheat, and Peter could not pass through the sieve. The adverse thought in his case was the power of the religious, governmental, and commercial systems then prevailing in Palestine. The power of Rome was supreme, and in an outer sense no single individual who dared pit himself against the law was safe without powerful support and backing. Peter lacked these.

Jesus knew that Peter, untried as he was, would not withstand the test of love and loyalty. He knew also

that Peter's courage would fail him even while his heart would prompt him to remain steadfast. Therefore although facing arrest, trial, and death Himself, Jesus took thought for Peter and prepared him beforehand for the situation that He foresaw. The Master prayed for the disciple that his faith might remain unshaken and recommended certain work that would occupy his time and thought after the first attack of self-condemnation should have spent itself: "Do thou, when once thou hast turned again, establish thy brethren." Thinking for others would take Peter's thought off himself, and his faith, once tested, would support them in a way that his theoretical faith could not.

Untried faith enables man in imagination to face both prison and death in support of his ideals and proves him loyal in his own opinion. When the prison doors yawn for him however it can only help him to follow "afar off" and, at the first hint of probable danger, induce him to deny all knowledge of the exciting cause of suspicion.

Denial is a necessary part of the Christ follower's daily mental practice, but denial of the personal or natural self is intended and not denial of another. Least of all is one expected to deny the I AM. What Peter should have denied was his fear of disloyalty, his fear of Rome's power and might, and his awe of the Jewish Sanhedrin. He should have affirmed his courage in the face of all this, as well as his love for the Master and his faith that all would be well with Him. To do so would have required spiritual development of a higher order than Peter then possessed, hence his failure.

When the I AM decides to change its plane of volition from the personal (the realm of thought and action in which man lives to himself alone, selfish and

inconsiderate of other members of the race) to the impersonal (the realm of thought and action in which man lives in obedience to God as universal principle), it must meet the various established systems and institutions of the outer world that are acknowledged and recognized in the prevailing thought realm. Before it can meet them and know their powerlessness in the face of universal principle man is not safe either in himself or in the world of which he is a part.

"Whoso would be a man, must be a nonconformist," says a thinker, and adds: "For nonconformity the world whips you with its displeasure." He who is established in his indwelling, original Christ power can take the whipping and pursue his way uninterrupted, whereas he who is not so established finds himself cowed and subdued to an outward conformity that he is far from indorsing inwardly. This divided state robs him of peace, so that while he may appear to occupy his place in the midst of the established order—as Peter sat in the midst of the court hangers-on warming himself as if he were just an ordinary member of the crowd—his heart is with the I AM that he has denied. Sooner or later he must nerve himself to break away and make his way back, through tears, repentance, or whatever other way lies open to him, to his true allegiance. This Peter did when he met the reminding glance of Jesus Christ and "went out, and wept bitterly."

QUESTIONS

1. What type of man overestimates untried moral courage?
2. What was the Satan that desired to sift Peter as wheat?
3. How was Peter prepared to pass through his time of testing with his faith unshaken?
4. What denial should one make in order to remain loyal to one's allegiance and ideals?

5. What must the I AM meet when it changes its allegiance from the personal to the impersonal realm?
6. How does man return to his true allegiance?

## *Lesson 5, January 29, 1939*

UNITY SUBJECT—*Faith Established in Love.*

INTERNATIONAL SUBJECT—*Peter Declares His Love.*
—John 21:11-19.

11. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

13. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

14. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

GOLDEN TEXT—*If ye love me, ye will keep my commandments.*—John 14:15.

SILENT PRAYER—*Through Christ, the Son of God, I live the universal life.*

Human and divine love differ in this, that whereas human love longs for the object of its affection when absent from it and diverts itself as best it can to assuage that longing, divine love is forgetful of self and expresses itself in useful service where service is most needed.

Until it is established in divine love faith works to small purpose, expending itself in profitless ways. Peter and six other disciples of Jesus, waiting together for they hardly knew what, lacking the leadership to which they had grown accustomed, decided to go fishing to fill the time. After a night spent without catching anything, they saw the Master at daybreak standing on the shore and heard His question "Children, have ye aught to eat?" When they answered no, He told them where to cast in order to make a catch.

The result of their obedience to this command was so characteristic of the Lord that the disciple whom He loved knew Him at once by it. This disciple was John, who represents love among the faculties. Love is the quickest of all man's faculties to recognize the Master of life. Faith takes its cue from love, and having taken it, acts more impulsively than any of the rest. Peter at once jumped into the sea to go to Jesus.

Those who delight in marvels and think of the life of Jesus as entirely different from that of other men may profitably examine His work for its close following of the daily round. When His disciples returned from fishing they found Him standing on the shore,

not far from the scene of their daily activities but waiting to join them. When they obeyed His direction to cast the net on the right side of the boat, He fulfilled His promise in His usual abundant measure. His life, rich in promise, was equally rich in fulfillment. When they reached land weary and hungry, breakfast awaited them. Their immediate wants were immediately supplied in full measure. Using the law of increase found everywhere in nature, Jesus commanded substance by combining faith, love, and understanding in the creative word.

When the physical man had been revived and strengthened with food, Jesus turned to the spiritual side and gave Peter a much needed lesson.

Three times Peter had denied Jesus. Three times therefore Jesus asked him the question "Lovest thou me?" and upon Peter's affirmative reply He told him how he could best prove his love. This was not by grieving over what he had done but by waiting for the Holy Spirit to quicken him and lead him to serve the other followers of the Christ. Jesus had so served until the last hour before His arrest. He had not stopped to grieve over the cutting short of His earthly work. He had busied Himself in helping those who needed Him then and there. Peter could do likewise and in so doing forget himself and his denial of Jesus.

The test of faith established in love is whether one loves enough to forget oneself in remembering the loved one. The test of love is willingness to serve. Subjective love is love on the natural or human plane. Objective love is the Christ love that expresses itself in service to others and thought for them. Peter finally perceived the difference and was able to forget his own sorrow in the larger consciousness of universal need.

Faith that is established in love and works by love is the faith that does not fail under stress but that is equal to all tests. This is the kind of faith that Jesus had prayed Peter might have. To this end He gave Peter a steadying thought. Looking toward the future, He foresaw for Peter the development of a steadfastness sufficient to carry him unmoved through the supreme test of giving up the self preparatory to his functioning in a universal medium. This surrender of the personal is the death whereby one glorifies God.

In the beginning of His work with the disciples Jesus told them, "From henceforth thou shalt catch men." In token of the change that Peter's life is to undergo He now changes the figure to that of the shepherd charged with the care of His sheep. Peter the fisherman is to feed Christ's lambs and tend His sheep. From a destroyer of life Peter becomes a conserver of life, a shepherd. So does every one whom the Spirit of the Christ awakens to newness of life and love.

QUESTIONS

1. Distinguish between human and divine love.
2. Why was the disciple John first to recognize the Lord as He stood on the seashore?
3. How closely did Jesus Christ follow the common wants and interests of men in His work with the higher law?
4. How did Jesus teach Peter to rebuild his life and forget his denial of his Lord?
5. Is faith that is established in love equal to every test? How is it gained?

LONGFELLOW SAID: *What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked*

# *The Eternal Now*

By Elizabeth Barr Haas

*This moment is a lush white blossom,*
*Heavy with sweetness*
*And cupped with the gold of eternal sunshine.*
*All that we have ever loved*
*And all that we have ever hoped to be*
*Is safe in its heart:*
*The abundance of good we long for:*
*The health deferred, the wealth we seek,*
*The consummation of all we dream and wait upon*
*Is in the now—and ever shall be!*
*For know you not that what men call the past*
*Has distilled its fragrance in this heartbeat?*
*That what they look to as future*
*Is already here?*
*Things pass away—the now remains.*
*This ticking of clocks by which we strive*
*To place a measure on eternity*
*Means nothing to God.*
*God's time is now!*
*Days, like dervishes, march across the calendars;*
*The earth turns; the sun revolves,*
*And presently we say, "Another year has gone,"*
*And soon other men say, "A thousand years."*
*But God is not moved!*
*He knows that nothing has happened to us—*
*He knows that nothing is lost.*
*Still in the silence of the soul's*
*Illimitable boundaries God whispers, "Now!"*
*And ever, "Now!"*

# *Silent* UNITY

*"Thy word is a lamp unto my feet,*
*And light unto my path."*

The Society of Silent Unity, founded more than forty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.*

**Give your full name and address**

# HEALTH *and* PROSPERITY

Bible writers use the word "light" to represent intelligence. When Jesus said, "I am the light of the world," He undoubtedly meant that He was the expresser of Truth in all of its aspects. In the 1st chapter of John light and Truth are synonymous.

"There was the true light, *even the light* which lighteth every man, coming into the world." This does not mean that He was the light of all those who come into the physical world, but those who are born of the Spirit into the world of reality. Those who live in physical consciousness regard the light as a radiation of the sun through which people discern the outline of things. But within this radiance that chases away the darkness is a principle hidden from the man of sense. "And the light shineth in the darkness; and the darkness apprehended it not." Materiality is unillumined and has no power in itself to overcome its ignorance. So all attempts of intellect to lift man and the human family to higher states of consciousness will prove futile. There must be an influx of spiritual energy and inspiration from the "Father of lights."

Yet it is interesting to note how the discoveries of modern science are demonstrating phases of truth without bringing forth a single principle that will raise man spiritually. For example, light has been probed to its

physical source and the properties have been revealed of a world that was nonexistent to the physical man. Yet with all the marvelous light shed upon light no quality has been revealed that man can apply to his moral or health-restoring needs. The argument that light is a property of electricity that is being successfully applied to heal human ills is not borne out by facts.

Yet the Scriptures treat light and intelligence as one. In the very first chapter of the Bible we are told that Mind became manifest as light. "And God said, Let there be light: and there was light." But the mind that judges according to appearance never discerns the inner Truth about light or anything else.

We must know the Truth about the omnipresence of the one intelligence in the light, then we shall be made free from our intellectual darkness. Science agrees with James that "every good gift and every perfect gift is from above, coming down from the Father of lights." Science says light is a very orderly and exceedingly productive arrangement of elements in the ether, but science does not tell us that light is God intelligence in action and that we can link our mind with the light and reap the benefit of its marvelous potentialities.

Some Christian metaphysicians are shy about applying the scientists' approach to their problems, fearing that they themselves will fall into a materialistic trend of thought. However when we see that science tells in physical terms of the properties of God-Mind, needing only the addition to them of an intelligent moving

power, we have found the co-operation of a very earnest and convincing lot of truth seekers.

So do not be afraid of the true physical scientist, but give his discoveries the light of mind. Then you will find that substance and life will become more obedient to your word of command.

Remember that Moses received his great command from Jehovah when he turned aside to see why the bush that burned was not consumed. Jehovah spoke to him "out of the midst of a bush"; that is, God was in the fire that lighted an ordinary bush. Open your mind to the light of Spirit wherever you are. See with the eye of the mind that God is omnipresent Spirit, "over all, and through all, and in all."

HEALING THOUGHT

*By Thy light and life I am strengthened and healed.*

PROSPERITY THOUGHT

*"Every good and every perfect gift" cometh from above, from the Father of light, and I am in all ways prospered.*

(Use from January 20 to February 19)

# *Prayers* ANSWERED

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.*

## *I Will Come and Heal*

I WANT TO tell you about a wonderful demonstration that we had last week. We have a little black cocker spaniel, and I can assure you that he is very much loved by every member of our family. Last week he was hit by a hit-and-run motorist; my daughter ran out to pick him up and he bit her, causing a long laceration on her finger which she refused to acknowledge. Today you can hardly see where the cut was. My son prayed over the spaniel for two hours and at the end of that time he was able to get up and walk. He is now eating well and feeling fine. I thank you for your instructions in prayer that enabled us to enlist divine help.—*B. B. M., Mount Vernon, N. Y.*

I WROTE to you asking you to pray with me for the recovery of my two children. They both seemed to be paralyzed on one side of the face, and my son looked terrible. It was impossible for him to move the side of his face at all. I went around with such a heavy heart, and I wrote to you that I had tears in my eyes as I asked your help. I received such a lovely, friendly letter from you and in it you said you knew there would be no tears in my eyes when I wrote again. In just a few days there

was a marked improvement, and now my children are entirely well and have been for some time. There are no tears in my eyes now, and I cannot begin to express my thanks to you and to God. I am going to have more faith in God, and I bless you every day.—*E. S. O., Enumclaw, Wash.*

I THANK you for your prayers and for the lovely letter I received from you a month ago. This letter is to tell you that you may discontinue your prayers for me, as I am healed of the difficulties connected with the teeth extractions, and I am most grateful that it is all working out so beautifully. I am inclosing a love offering. May God bless you in the splendid work you are doing. —*B. D. C., Los Angeles, Calif.*

MY HEART grows very tender as I try to tell you how my dear sister responded to the treatment you gave her. Her doctor thought a kidney operation necessary, but the Great Physician intervened and she was pronounced well and came to me a radiant and happy soul. Words fail me and all I can say is God bless you and your wonderful work.—*Mrs. I. W., Dallas, Tex.*

I AM VERY grateful for your prayers for the healing of the shingles. Before I received your letter the pain and burning left me. It is indeed a great blessing to be able to turn to such an organization as yours when our individual faith has not yet grown enough to carry us through. God bless and prosper you always in His service.—*L. E. P., Hamilton, Ohio.*

I WANT to thank you for praying for my nephew. He is healed. Doctors, nurses, and even his mother had given him up. A seventeen-year-old boy critically ill with diphtheria and a chest infection was enough to make

everybody shake his head. I determined to ask your help. I went to the phone and called the telegraph office and wired you for prayers. The following morning I called the hospital and found (as I expected) that my nephew was better. At noon that day he was given nourishment. The talked-of blood transfusion was not needed. I know that this healing was brought about by prayer. I thank you a thousand times for what you have done for us. —*Mrs. M. H. D., Roanoke, Va.*

### *Filled with Plenty*

ABOUT ten days ago my affairs came to such a pass that I did not know which way to turn. For many weeks I had been seeking a position without success, and now the people I had been staying with all summer were going to move to the city and there would be no room for me in the new apartment. Being a stranger in New York, I had no friends whom I could ask for shelter, and my money had dwindled down to a few dollars.

I sat down and wrote you a letter and told you all about my troubles. That letter was never sent, for I intended to rewrite it because of some mistakes I had made. The same evening I received a call in regard to a position and was instantly engaged. My duties are manifold but rather interesting. I keep house for a business man and also attend to all his office work, as the apartment is right next to the office. I am alone all day long and I can do as I please—just the kind of position I had been waiting for. How wonderful God's ways are. May God's blessings abide with you forevermore.—*A. K., Jamaica, N. Y.*

I WROTE to you a few months ago saying that my husband was out of work and asking for your help. Since

then he has been called back to work by the same firm he used to be with. He has also become engrossed in a line of study that has always interested him. In the three months that he was at home our whole family became deeply attached to one another. We are more tolerant and a great deal happier than we have ever been. It has been a glorious experience.—*Mrs. E. S., Richmond, Calif.*

## *He Shall Have Abundance*

I HAVE been greatly blessed since using the bank drill. I needed a warm coat, a dress, a hat, and other things. I prayed about it, and one day a wealthy friend sent me all the needed things, and I had never hinted to any one for them. Some extra money came to me at Christmas time. I got a roomer for my house also. Praise God for all His goodness to me. I took my old coat and gave it where it was needed; so I was blessed both ways.—*Mrs. A. J. G., Dansville, N. Y.*

THINGS were so helpless a few months ago that I gave up my prosperity bank, as I did not know where money was coming from for our daily needs. But I did not give up the thought and the prayer connected with its use. Now I feel that I can and must begin using another prosperity bank, even though the beginning sums will be small. I know the ability to give more will come and that the contents of my bank will increase. My heart is filled with thankfulness, and I want you to know my deep appreciation of what you have done for me.—*A. D., Dallas, Pa.*

I AM INCLOSING a small thank offering saved in my last prosperity bank. Things seemed to be getting worse and

worse and I was finding it hard to hold onto my faith in divine supply when help arrived from a quite unexpected source. I am very grateful. Please use the inclosed as you please and forward me a new bank immediately. Thank you very much for your prayers and loving thoughts.—*F. L., Redland, England.*

## *Search the Scriptures*

IT WOULD BE impossible for me to convey to you the pleasure and joy I am receiving from the study of these *Lessons in Truth.* I love the lessons and your way of handling them. It seems almost like giving two chapters to each lesson. They are wonderful—and I mean it. —*I. E. T., Pittsburgh, Pa.*

I FEEL VERY grateful for the progress I have made so far in the correspondence course, and I appreciate your annotations. My sincere desire is for the full revelation so that I may bless as I am blessed, by the spoken and written word as well as in my thought and action. May you be blessed in your work.—*A. E., Toronto, Ont., Canada.*

## *My Help Cometh from Jehovah*

THE UNITY publications improve constantly, in my opinion, and each number I regard as a rare treasure. The lessons they bring are beyond words to express. How happy you must be to be a channel for such wonderful good to the world!—*A. N. S., Southport, Conn.*

THE SAMPLE *Weekly Unity* sent me at Easter was wonderful and gave me an entirely new outlook on life. I read every word of it and have daily tried putting it into practice. I have memorized the little prayer "God

is my help in every need," and I want to say that nothing has made such a deep impression upon my soul as that prayer. Again thanking you for all you have done for me, I am asking God's blessing on your work. —*Mrs. A. L. W., Los Angeles, Calif.*

### *Free from Cares*

I AM VERY grateful for God's working through your prayers. I quit smoking about a week after writing you, and it was very easy. I had no sense of personal effort or rather of hardship. Whenever the desire came to smoke I would become as peaceful within as possible and hold earnestly the statement you sent me. I am grateful for your help.—*H. S. H., Chicago, Ill.*

I JUST WANT to tell you how happy I have been since I wrote to you about my son's drinking and gambling. Our prayers have been answered. He hasn't drunk or gambled since the 1st of January, and I do thank you for everything you have done for us. I am sending a small offering. It is not much, but I send it with much love and thanksgiving to the Lord and Unity.—*Mrs. A. G., Pine Bluff, Ark.*

### *Love One Another*

IT IS IMPOSSIBLE to express my thanks for all the help I have received from you. Matters have cleared up wonderfully, and harmony seems to be restored in the office. I am inclosing a small token of my appreciation. My grateful thanks again.—*N. A. W., Binghamton, N. Y.*

JUSTICE has prevailed through us and in all our affairs. My husband was exonerated by the police, and a jury

at the inquest declared the accident unavoidable. The other party concerned signed a release and asked that we might always be friends. Our burden is lifted, our nerves are calm, and we are living and enjoying God's blessings. Thank you again for your prayers.—*Mrs. C. C., Los Angeles, Calif.*

### *He Is My Refuge*

MY SISTER, for whom I asked for your prayers in December, has been healed of neuritis, with which she had suffered for over ten years. That was a wonderful blessing. I went up before the parole board the 1st of March, and my parole was granted. I again want to thank you for the prayers. Best wishes to Unity and all its workers.—*L. V., Alderson, W. Va.*

I ASKED your prayers that I might find my watch. My friend passed the same way shortly after I did, here in the Loop, and found the watch. He recognized it and took it to the jewelers and is paying the repair bill for me. Naturally the watch was jolted from falling to the sidewalk and needed repair. Let no one try to tell me that prayer has no power. I wish my love offering could be larger, but my love and good wishes could not possibly be.—*M. M. H., Chicago, Ill.*

### *Unto Us a Child*

SEVERAL weeks ago I gave birth to a lovely baby boy. He is perfect in every way. My time of delivery was very short, which was a surprise to everybody. It is with a grateful heart that I wish to thank you, and may God's blessings be with all members of Silent Unity and Unity School.—*Mrs. M. B. R., Pittsburgh, Pa.*

I WANT to thank you for the wonderful help I have received from you all. I gave birth to twins on August 16, a perfect boy and a perfect girl. I had an easy, normal delivery and have been in perfect health since. Again I want to thank you and God for the wonderful blessings I have received. Inclosed is a small love offering.—*Mrs. L. R., Austin, Tex.*

### *Father, I Thank Thee*

WORDS ARE inadequate to express the thankfulness in my heart that Unity was brought to my attention. My whole family as well as myself are much happier. So many wonderful blessings have come to us and we are very grateful to you for your help.—*Mrs. T. S. O., Milwaukee, Wis.*

I THANK you very much for all your kind letters to me, and your prayers do help. The Unity teaching has given me a better understanding of the Bible and a peace and contentment that I never supposed I could have. Thank you again very much.—*Mrs. A. M. A., Eau Claire, Wis.*

### *Give unto the Lord*

SINCE I have been tithing systematically I have received money from unexpected sources. I have recently been transferred to a position with a higher salary. God bless you in your great work.—*B. T., Saluda, N. C.*

AMONG THE many beautiful lessons that Unity has taught me is to tithe. My blessings have doubled since I began to tithe. I could not be without the Unity teachings. God bless you all.—*M. J. M., San Diego, Calif.*

# HELP *from Silent* UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.*

How, in Unity's view, does one combine thriftiness with demonstrations of prosperity? I know one should not hoard or be miserly, but in my mind one should have a sense of thrift and be saving enough to be prepared for future undertakings, or so I have always believed. But I have wondered if I was limiting myself when I budgeted and reserved just so much of each month's pay to live on, instead of living and spending unconcernedly, trusting in God to meet my future needs. When I return home after completing my schoolwork, I hope to have a shop of my own. Building on that hope I do not think I should spend as freely as I otherwise might; I think that I should save in order to have capital to start with. Is this limiting myself or keeping me from demonstrating greater prosperity to meet all my needs? Knowing God as my unfailing source of supply—and it is wonderful to see how and through what channels He sends His good, now that I am not earning a great deal—I still do not believe that I should carelessly use His visible substance. Should one not build today as a steppingstone to tomorrow's venture?—*Question answered by Silent Unity.*

Certainly you should not treat your supply carelessly. God is unlimited supply, and by uniting yourself with Him you can manifest all that you need, but He is also good judgment. If you unite yourself closely with Him, you will manifest good judgment.

If you think of the source of your supply as limited,

you limit it. But if you look to God as the source of your supply and determine to make wise use of that which you already have, then you are on the way to greater prosperity. You should always make the fullest possible use of that which you already have if you expect to increase your good.

If you wish to demonstrate greater resources, you must use wisely your present ones. Your energy, your talents, and your money do you no good when they are blindly hoarded nor when they are recklessly wasted. God gave them to you to use in order that you should grow and manifest more of Him. You should look to Him for guidance in your saving and your spending, and follow the Spirit of wisdom within you in all that you do.

Sometimes a budget helps to establish orderly thought patterns. In budgeting however you should be careful not to let thoughts of limitation slip into your mind. To decide the exact amount you wish to spend for food and for lodging and for amusement may help you, but if you start thinking that a limited amount is all that you have and you will have to pare here and shave there in order to make it stretch, keeping a budget may be unwise. It is well to develop orderly habits in handling your money, but keep in mind that your true income is infinite. Then you do not keep it from expanding.

If you will always look to God as the source of your prosperity and pray for wisdom and good judgment in handling your supply, you can rest assured that you will be led aright, and your prosperity will increase and multiply.

Please tell me why I can't have a home of my

own and loved ones that I can feel I belong to?
—*Question answered by Silent Unity.*

Do you really want a home? Or are you not rather desirous of contentment, happiness, the peaceful assurance of completeness in your life? Then let us pray for this fulfillment; and whatever outer circumstances are conducive to your peace of mind and forward progress will naturally and effortlessly come to you. Only thus can you be sure of conforming to the divine pattern of your life, and in this way alone is the Father's wise and gracious will made manifest in you.

Already you belong to some one, some one who cares what happens every moment of your life, even the Father who loves you endlessly; and you belong to us, for you are indeed very near and dear to our hearts. In Truth you belong to every child of God, for in His love we are all members of one family. Does not this make you heart rejoice; lift you out of all sense of emptiness? Whenever your life seems without purpose, remember the transcendent beauty of the life Christ lived, alone perhaps in outer ways but divinely full of love and friendship and completeness in His fellowship with God within.

## Christ in You

*"Christ in you, the hope of glory";*
*Christ in you, the light divine;*
*Christ in you, the life eternal;*
*Christ in you, the holy sign*
*Of God's urge for full expression*
*In regenerated man;*
*Christ in you the fair fruition*
*Of the Father's perfect plan.*

—LUCY SIMS THOMPSON

*What you can do, or dream you can, begin it;*
*Boldness has genius, power, and magic in it.*
—Goethe

The lines that are quoted above constitute a powerful slogan with which to begin the new year. Gardner Hunting uses them to introduce his article in a January issue of *Weekly Unity,* borrowing the last three words for his title. "Magic in It" will inspire you to start right in making a real success of your life—not just for this year but through all the years to come. It gives you simple directions to follow that are based upon an unfailing spiritual law.

So many requests have been made for the reprinting of certain articles by Frank B. Whitney that it was decided to bring out one of the favorites in the January issue of *Unity Daily Word.* Its title is "Beginning Again," and its message is especially appropriate for the first month of the new year. Its joyous note will inspire you to let go of all adverse experiences, all past limitations, and renewed in mind, body, and spirit, to live only in the glorious present.

Have you ever thought about the fact that enthusiasm is essential to salesmanship and that often the difference between failure and success can be traced to the sales-

man's enthusiasm about the thing that he is trying to sell? In January *Good Business* John M. Beall reports an interview with a prominent executive who gives his views on the value of enthusiasm. The reader is left in no doubt as to its importance to both salesmen and sales managers. The title of Mr. Beall's interview is "The World's Greatest Need."

"Happy New Year!" is the appropriate title of a story by Adele Haberlein in *Wee Wisdom* this month. It introduces boys and girls to the delightful New Year customs that are observed by the people in China. The story centers around Singing Bird, the nine-year-old daughter of the family, who is eagerly looking forward to the ceremony in which the selling of faults is one of the most important functions. What fault does Singing Bird sell and how does she prove that she is really through with it? This story teaches that happiness is a sure result of unselfishness.

"Hold Fast That Which Is Good," the story of a dream that came true, is told in *Progress* this month by Lucia H. Kovach. It is the actual experience of a husband and wife who set out to attain their hearts' desire, a little place of their own in California. You will thrill to their adventures in prayer, in treasure-mapping, and in wholehearted effort. The story records their setbacks as well as their victories, and after reading it you will be encouraged to make an immediate start toward the attainment of your own cherished goal.

## MAKE 1939 A YEAR OF BLESSINGS

What is the richest blessing that you can bestow upon any friend? Is it not the gift of Truth to help him gain a new outlook on life and make a new start toward the attainment of peace and happiness? This year will you send Unity's message of Truth to at least one person each month? Not only will you help your friends but in blessing them your own good will be multiplied.

Here at Unity there is a club known as the Help-One-A-Month Club to which all our readers may belong. There are no dues, and there is just one pledge: to send a Unity gift subscription to at least one person each month. If you are not already a member of this club, will you join now, this first month of the year, and make 1939 a season of special blessings for your friends and yourself? Just direct a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Missouri, and let your first gift subscription be for *Unity* magazine.

## WHAT WILL YOU STUDY THIS YEAR?

January 1 is a time of new resolutions, new beginnings. Perhaps you are thinking of taking up some course of study this year, but have not made up your mind what it will be. If you want to study something that will really repay you one hundred per cent for your time and effort, enroll for a course in the study of Truth.

Many of our readers do not live in a community

having a resident Truth class, and for these especially Unity provides a home study course that gives thorough training in the fundamentals of Truth. Before you decide what you will study, write for a folder giving full details about the Unity Correspondence Course and see how the idea appeals to you.

We believe you will enjoy studying right in your own home, writing your lessons, and sending them to headquarters to be corrected and graded. But the important thing will be your own spiritual advancement and the joy you will gain from your knowledge of your true relationship to God and to your fellow men.

Writing for a folder puts you under no obligation to take the course. A card directed to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, will bring you the folder.

## UNITY'S MISSIONARY WORK

Silent-70, the missionary department of Unity School, distributes Unity literature free of charge to prisoners, inmates of industrial homes, county hospitals, and persons in other institutions the world over; and many are the letters that come to Silent-70 telling of the good that is being done through its ministry. Love offerings from Unity's friends make this work possible, and Silent-70 thanks and blesses every one who contributes to its support.

# *The Purpose of Unity*

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

# Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

*Little Rock*—Mary Wayman, Unity, 809 W 15

CALIFORNIA

*Alameda*—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

*Bakersfield*—Della Shutts, (LT) Unity, Southern hotel

*Beverly Hills*—Ruth Rae, Unity, 371 N Bedford

*Compton*—May Butterworth (LT) Unity, 829 E Compton

*Glendale*—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

*Hollywood*—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

*Inglewood*—Maude Galpin, Unity, Queen and Commercial

*Ione*—Hazel Merriweather, Unity Cen

*La Canada*—Loretta Hennessy, 1916 Glen Haven Drive

*La Crescenta*—Norma Knight Jones (LT) Unity, Women's club

*Long Beach*—Louise Newman, Unity, 432 Locust

*Los Angeles*—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg

*Oakland*—Rose Emery, Unity Cen, Ebell Club bldg

*Pasadena*—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

*Reseda*—Nannie B. Highnote, Unity, 18636 Ingomar

*Richmond*—Beulah Tiller, Unity, 146 2

*Riverside*—Katherine Sweaney, (LT) Unity, 3639 8

*Sacramento*—Naomi Anderson, Unity Cen, Odd Fellows' hall

*San Bernardino*—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

*San Francisco*—Robert Hulbert, Unity Temple, 126 Post; Rose Emery, Unity, Western Women's Club

*Santa Ana*—Louise Newman, Unity Soc, Commercial bldg

*Santa Cruz*—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

*Santa Monica*—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

*Stockton*—Harriet Batson, Unity, 822 N Center

*Van Nuys*—Mary Hider, Unity, Platt bldg

*Whittier*—Louise Newman, Unity, 410 S Greenleaf

COLORADO

*Colorado Springs*—Mabel Beech, Unity Cen, DeGraff bldg

*Denver*—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

*Washington*—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

*Ft Lauderdale*—Margarete Suck (LT) Unity, Gilbert hotel

*Jacksonville*—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

*Lakeland*—Ida Decker (LT) Unity, New Florida hotel

*Miami*—May Stoiber, Unity, 128 S E 3d

*Orlando*—Carolyn Parsons, Unity, 409 S Orange

*St Petersburg*—J. W. Young, Unity, 646 5 ave S

*Tampa*—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

*Atlanta*—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

*Bloomington*—Mabel Daughtry, Unity, City library

*Chicago*—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity, 104 E 51

*Moline*—Goldie Richardson, Unity, Le Claire hotel

*Peoria*—Glenna Arrowsmith (LT) Unity, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

*Rockford*—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

*Springfield*—Mary Meek (LT) Unity, 509 S 6

INDIANA

*Indianapolis*—Murrel Powell Douglas,

Unity, Century bldg
*Kokomo*—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

*Cedar Rapids*—Goldie Richardson, Unity Cen, 1015 2 Ave S E
*Des Moines*—Betty Stitt, Unity, 42 & Rollins
*Sioux City*—Elizabeth McClaughry, Unity Cen, 620 Badgerow
*Waterloo*—Goldie Richardson, 324½ E 4

KANSAS

*Topeka*—Harriet Pfouts, Unity, Jayhawk hotel
*Wichita*—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

*Covington*—Clara Conway (col) (LT) Unity Cl, 1209 Russell
*Louisville*—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

*New Orleans*—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

*Baltimore*—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

*Boston*—Arthur Dudley Hall, Unity, 25 Huntington
*Cambridge*—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

*Detroit*—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg
*Flint*—Edmund Risk (LT), Unity, Dresden hotel
*Grand Rapids*—Ida Bailey, Unity, 61 Sheldon
*Kalamazoo*—Amy Moffet, Unity, 209 W Dutton
*Lansing*—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

*Minneapolis*—Lila Ranney, Unity Cen, 1108 Nicollet
*St Paul*—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

*Kansas City*—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy
*Springfield*—Marian Hoagland (LT) Unity, Hawver bldg
*St Joseph*—Rex Morgan, Unity, 12 and Felix
*St Louis*—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

*Billings*—Mary Wessel, Unity, I. O. O. F. hall
*Bozeman*—Mary Wessel, Unity, Baxter hotel
*Butte*—Mary Wessel, Unity, Y M C A
*Great Falls*—Vivian Huhn, Unity, Dunn blk
*Livingston*—Mary Wessel, Unity, Elks' hall

NEBRASKA

*Lincoln*—Iva Woods (LT) Unity, Peterson bldg
*Omaha*—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

*Cranford*—Edith Berry, Unity, Hampton hall
*Montclair*—Gladys Stevenson (LT) Unity, 33 Gates
*Newark*—Edith Berry, Unity, Berwick hotel
*Plainfield*—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

*Albuquerque*—Mina Stevenson (LT) Unity, 419 S Broadway
*Raton*—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

*Brooklyn*—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
*Buffalo*—Ella Richards, Unity, 414 Delaware
*Freeport*—Marion Rodgers (LT) Unity, 102 N Grove
*New York*—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130
*Rochester*—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca; Elise Rosenburg (LT), Hotel Seneca
*Syracuse*—Raymond Barker (LT) Unity, Onondaga hotel
*White Plains*—Octavie Martial (LT) Unity, Y M C A

OHIO

*Akron*—Jessie Maloney, Unity, 34 High
*Canton*—Jessie Maloney, Unity, 203 6 st NW
*Cincinnati*—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6
*Cleveland*—Earl Anthony, Unity, Hotel Cleveland
*Columbus*—John G. Coulson (LT) Unity, University club bldg; Ethel Lieberman (LT) University club bldg
*Dayton*—Ethel Crouch, Unity, Dayton

Industries bldg
*Hamilton*—Louise Tahse, Unity, 117 Ross
*Lima*—Lillian M Matthews (LT) Unity, Cook Tower
*Marion*—Fannye Treaster (LT) Unity, Harding hotel
*Springfield*—Fannye Treaster (LT) Unity, Arcade hotel
*Toledo*—Beatrice Whipps (LT) Unity, Richardson bldg
*Warren*—Everett St. John (LT) Unity, 2d Natl Bank Bldg
*Wellington*—Margaret Jones (LT) Unity, 419 Courtland
*Zanesville*—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

*Tulsa*—Grace Kehrer, Unity, Masonic bldg

OREGON

*Portland*—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

*Philadelphia*—Margaret Feldt, Unity Assb, St James hotel
*Pittsburgh*—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

*Memphis*—Elizabeth Chester, Unity, Hotel Chisca
*Nashville*—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

*Amarillo*—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
*Dallas*—Minerva Hursey, Unity, Allen bldg
*El Paso*—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
*Houston*—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
*San Antonio*—Mary Myles, Unity, Maverick bldg

WASHINGTON

*Seattle*—Paul and Lillyan Rigby, Unity Cen, 1905½ 3
*Yakima*—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

*Beloit*—Bonnie Brown (LT) Unity, 1347 White
*Milwaukee*—Guy Mallon, Unity, Commerce bldg

CANADA

*Calgary*—Nora Elliott, Unity, 221A 8 ave W
*Regina*—Russell Kemp (LT) Unity, Drake Hotel
*Winnipeg*—Edna Bowyer, Unity, Donalda blk

ENGLAND

*Liverpool*—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
*London*—Parker Drake (LT) British Unity, 78 St John's st S C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
*Wirral*—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

*Honolulu*—Marie Handly, Unity, Boston bldg

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## UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

*Birmingham*—Unity Cen, Massey bldg

ARIZONA

*Phoenix*—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

*Berkeley*—Christian Meta, 1176 Colusa
*Burlingame*—Meta Cen, 217 Primrose
*Fresno*—Unity Cen, 15 N Fulton
*Hollywood*—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
*Los Angeles*—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
*Oakland*—Truth Cen, 3006 Fruitvale H. C. Capwell & Co; Christian Assb, 1800 Alice; Unity, 5365 Bond
*Palo Alto*—Christian Assb, 345 Embarcadero
*Pasadena*—Church of Truth, 690 E Orange Grove
*Redlands*—Leona Ballou, 906 Tribune
*Redwood City*—Christian Assb, Women's Club house
*Sacramento*—Truth Cen, 1415 27
*San Diego*—Unity, 1017 7
*San Francisco*—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp
*San Jose*—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
*Santa Barbara*—Truth Cen, 227 E Arrellaga

COLORADO

*Denver*—Publication Bk st, 514 15
*Pueblo*—Divine Science, 520 W 11

CONNECTICUT

*Hartford*—Unity, 926 Main
*New Haven*—Unity, 1151 Chapel
*Stamford*—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

*Washington*—Unity Lit, 1326 I NW; Truth Cen, 1718 K NW

FLORIDA

*Daytona Beach*—Church of Divine Sci-

ence, Palmetto club; Unity Cl (col), 745 Marion

GEORGIA

*Atlanta*—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

*Boise*—Truth Cen, 720½ Idaho

ILLINOIS

*Champaign*—Viola Edwards, 205 E Stoughton

*Chicago*—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

*Decatur*—Unity Cen, Women's club bldg

INDIANA

*Muncie*—Unity Cen, Johnson blk

IOWA

*Davenport*—Unity Cen, Whitaker bldg

MASSACHUSETTS

*Boston*—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

*Royal Oak*—Unity Cen, 101 S Troy

MINNESOTA

*Duluth*—Truth Cen, 215 W 2

MISSOURI

*St Louis*—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

*Helena*—Unity, Pittsburg blk

NEBRASKA

*Lincoln*—Unity Soc, 1548 O

NEVADA

*Reno*—Unity, 335 W 1

NEW JERSEY

*Atlantic City*—Temple of Truth, 1325 Boardwalk

*Newark*—Truth Cen, 97 S 10

NEW YORK

*Buffalo*—Buffalo Soc, Statler hotel

*Flushing*—Klaus, Renee, 4319 Byrd

*Jamaica*—Unity, 89-39 163

*New York City*—Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7 ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

*Syracuse*—New Thought, 155 E Onondaga

OHIO

*Cincinnati*—New Thought, 1401 E McMillan

*Cleveland*—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

*Oklahoma City*—Divine Science Rdg Rm, Liberty National Bank

*Tulsa*—Unity Rdg Rm, Commercial bldg

OREGON

*Portland*—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4; Meier & Frank

PENNSYLVANIA

*Erie*—Truth Cen, Lawrence hotel

*Harrisburg*—Unity (col), 602 Briggs

*Philadelphia*—Chapel of Truth, 117 S Broad

*West Chester*—Christ Truth Ministry, 132 W Market

TEXAS

*Austin*—Truth Cen, Driskill hotel

*Ft Worth*—Nell Truesdell, Dan Waggoner bldg

*Harlingen*—Unity Cl, Commerce bldg

WASHINGTON

*Seattle*—Seattle Cen, 1125 5; The Bon Marche

*Spokane*—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

*Tacoma*—Truth Temple, 902½ N 2

AUSTRALIA

*Adelaide*—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

*Brisbane*—Truth Cen, Albert House

*Sydney*—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

*Calgary*—Church of the Truth, 105 A 8 ave W

*Edmonton*—Unity Cen, Empire blk

*Moose Jaw*—Unity Class, 73 High W

*Regina*—Unity Cen, Drake hotel

*Saskatoon*—Unity Cen, Grain bldg

*Toronto*—Unity Cen, 765 A Yonge

*Vancouver*—Meta Cen, Hotel Georgia

*Victoria*—Truth Cen, 720½ Fort

*Winnipeg*—Beth Richards, 333½ Portage

ENGLAND

*Bascombe, Hants*—E. Quinion, 20 Gordon

*Easington Village, Durham*—Thomas W. Merrington, 11 Sea View

*Leicester*—Emma Dansan, 94 Upper Kent st

*Liverpool*—Unity Cen, 125 Mt Pleasant

*London*—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

*Manchester*—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

*Heilbronn am Neckar*—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

*Torre Pellice* (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

*Auckland*—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

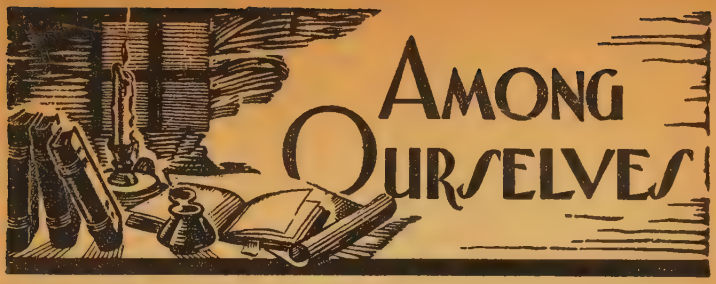
*Glasgow*—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

*Johannesburg*—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

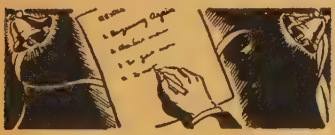
WEST AFRICA

*Nigeria*—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER




## *New Beginning for the New Year*

To make the most of the new year as a time for making a fresh start, many of our readers are turning to Frank B. Whitney's book *Beginning*



*Again.* In its seven compact chapters they find an outline for making a new start in practically any part of their life—in health, in finances, in harmony with the family, in learning how to know God.

If you are not satisfied with every single part of your life, you too will find *Beginning Again* a mine of rich ideas. Send for a copy, use it, and watch the results.

## *Learn How to Live*

In his booklet *Through the Gate of Good* James Allen says: "A man can learn nothing unless he regards himself as a learner." So if you really want to learn how to live fully and joyously, send for this little booklet and let it reveal to you the secret. Its six chapters will bring you a rich philosophy that will point your way to joy, blessedness, and peace. *Through the Gate of Good* is priced at 25 cents.

## *Meditations for Every Need*

Somewhat unusual among the twenty-five books that comprise Unity's standard series is *All Things Made New,* by Frances W. Foulks.

It is composed entirely of beautifully written meditations, forty-nine of them, for practical use. They are for every occasion and every need from greeting the New Year to nullifying the effects of summer heat, from a mother's prayer to attaining supply.

This is a good book to keep at hand constantly. In emergencies or even in the everyday routine of living, it provides thoughts to still your fears and make your thinking more positive.

## *Lessons in Truth Takes a Trip*

When a Chicago woman returned *Lessons in Truth* to a Missouri friend who had lent it to her, she wrote:

"In keeping your book so long I want to explain that I have tried to memorize several parts and hold them as my creed. I have had eight different strangers on streetcars ask me where to get the book. My boss, who is theater project manager for seven States, had me copy for him several pages, for he had never heard of this theory of accepting religion. He has ordered from Kansas City a complete set of material for home reading. Thus does Unity spread. Please accept my heartfelt thanks for your book."

Because of its genuine appeal *Lesson in Truth* is one of our most widely read books. It deals with first principles and is therefore used as a textbook by beginners in the study of Truth.

## *Reincarnation: Is It a Fact?*

What is behind the theory that human souls may be born again in new human bodies? Is there evidence to support such a belief? What does the Bible say?

These questions and others as fascinating are faced by Dr. Ernest C. Wilson in his book *Have We Lived Before?* He is not dogmatic in his answers. He presents the facts and his conclusions, leaving it up to you to accept, reject, or modify his ideas.

You owe it to yourself to read *Have We Lived Before?* not only for the mental stimulation it provides but also because it has ideas that can help you in living right now.

## *Coming in* Unity

February *Unity* will bring you the first chapter of Stella L. Terrill's seven-part series of articles under the title of

"Open That Door." In it Mrs. Terrill tells you what key will unlock the door to the treasure that you seek: health, wealth, love, self-expression, happiness.

Another February attraction will be a second article by Frances W. Foulks called "Faith." Let some friend of yours have the benefit of these helpful features by ordering a *Unity* subscription for him now. *Unity* will come to him twelve months for $1.

## *The Unity Viewpoint*

When some friend asks you what Unity means by denials and affirmations and going into the silence, how it explains spiritual healing, you will find *The Unity Viewpoint* a convenient booklet to place in his hands. In a clear, simple way it discusses the terms used and the methods most frequently referred to in Unity literature and reveals the "why" of the Unity way. Send for some of these booklets to present to inquiring persons. They are only ten cents each.

## *Thirty Years Old*

*Christian Healing* was published in 1909. But long be-

fore that it was actually in the making, because Charles Fillmore wrote it only after years of research and meditation, of close communion with the heavenly Father. Since its first appearance *Christian Healing* has been used as a textbook by advanced students of Truth. This book deals with the higher laws of metaphysics. It shows the reader not just how to demonstrate good but how to live in that consciousness which attracts good.

## *A Family Affair*

This letter from a little girl expresses the entire family's approval of *Wee Wisdom:*

"I like *Wee Wisdom* very much. I enjoy the stories and best of all The Prayer of Faith. It seems to make me feel all nice inside and right with God when I say it to myself. Mother likes *Wee Wisdom* too and Daddy likes the little comic strip, Fuzzy and Wuzzy. I should like to have another year's subscription for *Wee Wisdom.* I like the first chapter of 'Lucky Dog.' "

A magazine that both entertains a child and makes him feel "right with God" is one that every boy and girl should have. Order it for your own child or for the child of your friend. A year's subscription (12 absorbing issues) is $1.

## Unity *Magazine and* Unity Daily Word

Many Unity readers report that they keep their copy of *Unity* magazine on a bedside stand and read and study it before going to sleep. Often the most helpful articles are read over and over until all the truths contained in them

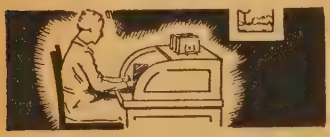
have been absorbed.

For their morning start they find that *Unity Daily Word* gives them just the right thought, the "right word" for the day.

In this way a spiritual consciousness is maintained at all times, and progress is assured toward the state of mind where "all things are added." Like *Unity* magazine, *Unity Daily Word* is only $1. It is published monthly.

## *Only Writings of Myrtle Fillmore*

When the Unity movement had only one room and three or four workers Myrtle Fill-



more was actively engaged in serving those who needed her ministry. She saw the movement grow until several buildings and more than four hundred persons were required for the work. During those years she wrote thousands of letters to people everywhere who sought her help. Excerpts from these letters have been compiled under the title of *Letters of Myrtle Fillmore,* and in it you can read Mrs. Fillmore's actual words about healing, prosperity, the silence, prayer, motherhood, marriage, and similar subjects.

## *For Fathers and Mothers*

The rearing of children is both a privilege and a responsibility, and conscientious parents are ever seeking the wise way of dealing with the baffling situations that arise. *You and Your Child* is a book of real help for parents. It is written by Zelia M. Walters, who has had years of experience in handling children in the home, in the schoolroom, on the playground, and in social settlement work. You will find her book a simple, practical guide that reveals the Truth way of teaching children obedience, courtesy, self-control, courage, and other essential traits.

## *Book Explains Reason for Tithe*

When we draw a breath of air into our lungs, we cannot hold it long without having that breath become a poison instead of a blessing. We must let go of the breath in order to receive others.

In a like manner, when we have the blessing of material possessions they quickly turn to dust if we attempt to cling to them. We must make way for added supply by giving.

This basic law of prosperity is defined and explained fully in L. E. Meyer's practical book *As You Tithe so You Prosper.* Its four lessons tell you the how, when, and why of tithing.

# UNITY BOOKS AND BOOKLETS

| | | | |
|---|---|---|---|
| *For Beginners* | *Beginning Again | flexible $2; cloth | $1.00 |
| | Directions for Beginners | *Spanish*, $.10; *German, English* | .25 |
| | *God Is the Answer | flexible $2; cloth | 1.00 |
| | Lessons in Truth | flexible $2; cloth | 1.00 |
| | Lessons in Truth | *Italian*, $.75; *German, Spanish, Dutch* | 1.00 |
| | Letters of Myrtle Fillmore | flexible $2; cloth | 1.00 |
| | Lovingly in the Hands of the Father | flexible $2; cloth | 1.00 |
| | Master Class Lessons | flexible $2; cloth | 1.00 |
| | Miscellaneous Writings | flexible $2; cloth | 1.00 |
| | Miscellaneous Writings | *Italian, French, German* | .75 |
| | *New Ways to Solve Old Problems | flexible $2; cloth | 1.00 |
| | Working with God | flexible $2; cloth | 1.00 |
| | Unity's Statement of Faith | | .10 |
| | Unity Viewpoint, The | | .10 |
| *On Healing* | Christian Healing | flexible $2; *English* or *German*, cloth | 1.00 |
| | Divine Remedies | | .50 |
| | Truth Ideas of an M. D. | flexible $2; cloth | 1.00 |
| | You Can Be Healed | flexible $2; cloth | 1.00 |
| *For the Home* | Meatless Meals | cloth | 1.00 |
| | Science of Food and Cookery, The | cloth | 2.50 |
| | You and Your Child | flexible $2; cloth | 1.00 |
| *Inspirational* | As You Tithe so You Prosper | | .50 |
| | Finding the Christ | *German, Swedish, English* | .25 |
| | Have We Lived Before? | flexible $2; cloth | 1.00 |
| | Inner Vision | | .50 |
| | Mightier than Circumstance | flexible $2: cloth | 1.00 |
| | Open Doors | flexible $2; cloth | 1.00 |
| | Prosperity | flexible $2; cloth | 1.00 |
| | Sunlit Way, The | flexible $2; *English* or *German*, cloth | 1.00 |
| *Devotional* | All Things Made New | cloth | 1.00 |
| | Bible, American Standard Edition | | 4.50 |
| | Book of Silent Prayer | | .50 |
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   City ..... State .....

MY NAME .....
Street .....
City ..... State .....

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IN GOD WE TRUST
*by Evelyn Whitell*

**A glance at Weekly Unity's program shows some interesting articles scheduled for the first months of 1939:**

Besides articles by such outstanding writers *Weekly Unity* carries the following regular features: A metaphysical interpretation of the International Sunday school lesson; Things to Be Remembered, a column by the editor, Lowell Fillmore; a reprint of current religious news items; true accounts of answered prayers, and a special message from the healing department of Unity School.

Coming week by week this eight-page periodical keeps alive your interest in the study and practice of Truth. Let it come to you every week of 1939 and see what it will do for you. A year's subscription (52 issues) is $1.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

# The Open Door

BY DELLA ADAMS LEITNER

"Before thee I have set an open door
No man can shut." Again and yet again
Through disappointment, grief, and toil, and pain
This promise rings sublime forevermore.
In days when peril looms dim-visaged or
In nights when mortal courage seems to fade,
When low to earth the fondest hopes are laid,
It holds for us the strength we need in store.

It calls above the strife triumphant still:
Oh, enter, be at peace, and here abide.
No man can close this portal nor can hide
The light from that determined soul who will
Into this door, wide open, pass and claim
The blessings Christ has promised in His name.